commonweal

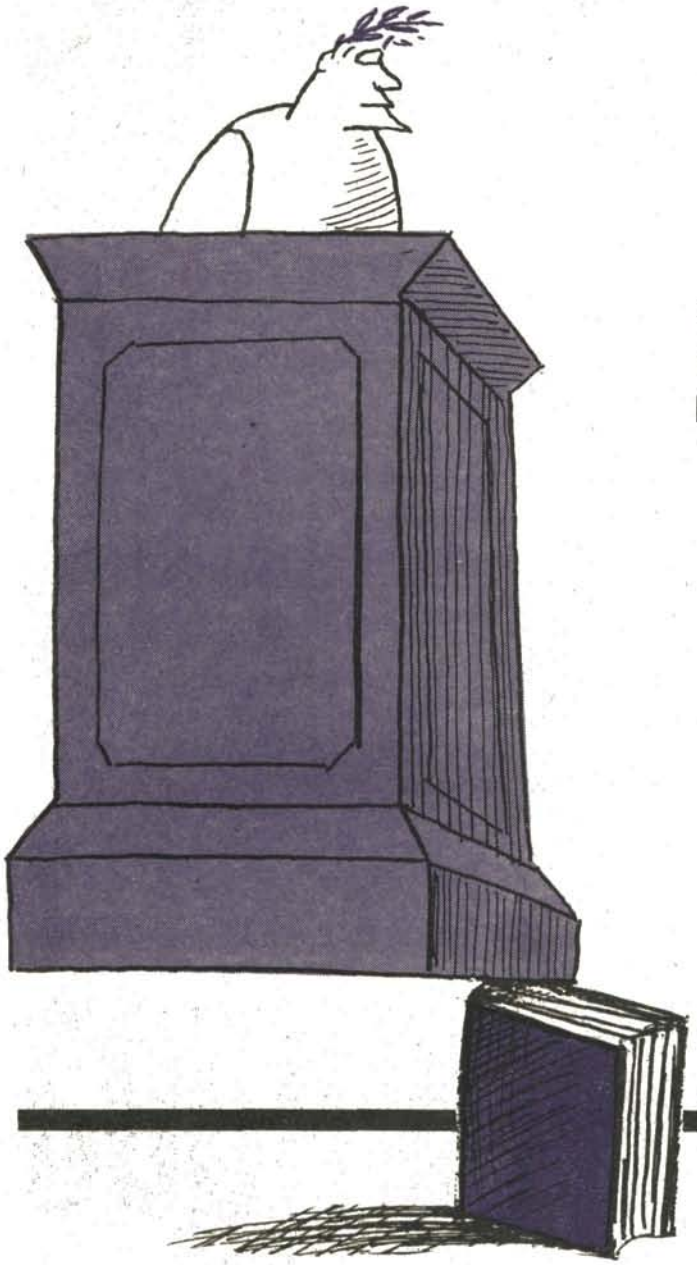
The Editors
TO DISINVEST OR NOT

Herbert Gans
TV & IDEOLOGY

$1.25

APRIL 19, 1985

St. Charles Seminary Library
Carthagena, Ohio



EDUCATION ISSUE

BALANCING THE BOOKS

Three campus presidents discuss social values, government funding, & student attitudes

BOSTON'S SCHOOLS AFTER THE BATTLE

COMPUTERS & US

RELIGIOUS STUDIES

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Correspondence

The quality of mercy

Lexington, Ky.

To the Editors: Amen to Garvey on the "Temptation to Be Right" [February 22]. This is a fascinating phenomenon to a psychologist who works constantly with couples and individuals convinced that their world view is the only right one!

The difference between our own righteousness and the worst fanaticism for God's sake is a matter only of degree, personality style, and insecurity. What is curious about this psychologically is that the more deeply we doubt our personal worth, the more intensely we are likely to hold righteous views toward others. Our beliefs provide us with a platform on which to "stand." Our system of "shoulds" naturally applies to everyone else too. "If I am this way . . . (which is the right way) why shouldn't others behave the same?"

When we apply this awareness to the structures of religion, some challenging questions can be asked: How much is the present structure of the Roman Catholic church an expression of a compulsive need to be right? Where is the "forgotten sacrament" of Christian authority, Jesus' washing feet, seen in leadership style today?

I venture (and pray) that the forthcoming synod will be the turning point at which the church applies to itself the proclaimed social principle of subsidiarity.

PASCHAL BAUTE

Measure for measure

Los Angeles, Calif.

To the Editors: I am writing in reply to Eugene Fisher's article "The Pope and Israel" [January 11]. The first comment is that for the sake of objectivity, Dr. Fisher should have underlined the other link in Pope John Paul II's Otranto speech (October 3, 1980). In fact, for the first time a sovereign pontiff had publicly linked Israeli responsibility, in part, to the plight of the Palestinians. The whole quote reads as follows:

> The Jewish people, after tragic experience linked to the extermination of so many sons and daughters, gave life to the State of Israel. *At the same time a sad condition was created for the Palestinian people who were in large part excluded from their homeland.*

The other issue relates to the *de facto* and *de jure* relations between the Holy See and Israel which are not as "clear" as Fisher wants us to believe. The proof is the ongoing refusal by Rome to establish official diplomatic relations with the Jewish state. (Traditionally, the Holy See does not initiate diplomatic ties with any country.) A recent article in the *New York Times* (October 22, 1984) claimed that a group of Eastern European prelates "urged the pope to recognize Israel." In a letter to this writer, the U.S. Ambassador to the Holy See, William Wilson, wrote: "There is no evidence whatsoever in the public domain at this moment which would indicate that the Vatican has reached such a decision nor that it is in the process of coming to such a decision."

The other point I would like to raise stems from Fisher's statement that the "religious and communal rights of Jews, Christians, and Muslims" in Jerusalem are already "acknowledged and affirmed by the wise administration of Mayor Teddy Kollek." If it is true that Kollek's efforts are laudable, it does not mean however that the Holy See accepts that one party (in this case the Israeli government) determines how the rights of Christians and Muslims living in Jerusalem should be determined. This is one of the fundamental reasons why the Holy See calls for an internationally guaranteed, special status for Jerusalem.

I am currently working on a book entitled: *The Papacy and the Middle East: The Role of the Holy See in the Arab-Israeli Conflict*, to be published by the University of Notre Dame Press.

GEORGE EMILE IRANI

Commonweal welcomes letters on subjects treated in its pages. Letters of not more than 250 or 300 words naturally have a better chance of being published.

Love's labor's lost

Washington, D.C.

To the Editors: Bernard Doering, through an excess of love, is most unkind to Jacques Maritain ["Misappropriating Maritain," February 22]. When the master is naked, it is unkind to expose him. To portray Jacques Maritain as "naively utopian," offering "nothing more than the pipe dreams of an old man," making a "tenuous, or even frivolous" distinction between tokens and money, and recounting that he held a "Marxist" proposition that human labor is the sole source of value, the very proposition that Pius XI and von Nell-Breuning (in his commentary) decisively rejected—this is to seek in Maritain a univocity that is not present in his work. Many to the far left and to the far right take nourishment from him, perhaps most of all those who try to respect analogy and the principle so important to Maritain: *distinguer pour unir*.

When Maritain first came to America he shared the prejudices against capitalism so common to European intellectuals, as he freely admitted in *Reflections on America*. Then he recounts his surprise at the "decisive fact" of an immense "social transformation" which, while still in its beginnings had "already" occurred. I, for one, have never argued that Maritain's thinking on economics was complete or even profound. But I was, and am, much moved by Maritain's plea that we Americans give up our "too great modesty" and fashion an intellectual theory that would articulate the

(Continued on page 253)

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, Mi. 48106 and on Microfiche from Bell & Howell, Wooster Ohio 44691. Serials Data program No.: ISSN 0010-330. Second-class postage paid at New York, N.Y. Copyright © 1985 Commonweal Foundation.

Illustrations: Cover and p. 232, Paul Valerry; p. 231, Bas., *Tachydromos*, Greece; p. 241, Emil Antonucci; p. 254, Jean Charlot.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Contents

Volume CXII, Number 8

Correspondence	226
Editorials	227
Channeling ideology: *Herbert J. Gans*	229
Charity, warm & simple: *John Garvey*	230
Three presidents discuss higher education: *Colette Mahoney, Dennis O'Brien, Joseph O'Hare*	232
Boston's schools after the battle: *Maurice DeG. Ford*	239
Music: *David B. Noble*	242
Screen: *Tom O'Brien*	245
Verse: Kath Howell	246

Books

Mended Speech: *Charles C. Hefling, Jr.*	247
The Second Self: *Bernard J. Verkamp*	249
America's Saints: *Mary L. Bradford*	251
Economics in the Real World: *Karen Sue Smith*	252

Staff

Editor: Peter Steinfels
Assistant Editors: David Toolan, Karen Sue Smith, Patrick Jordan
Production Editor: Anne Robertson
Poetry: Rosemary Deen, Marie Ponsot
Columnists: John Garvey, J. Bryan Hehir, Abigail McCarthy
Staff: Karen F. Silva, Harriette Balsky, Patricia Mazzola
Advertising Manager: Ruth E. Taylor
Publisher: Edward S. Skillin

Commonweal, [ISSN 0010-3330] A Review of Public Affairs, Religion, Literature, and the Arts, is published biweekly, except monthly Christmas-New Year's and July and August, by Commonweal Foundation, 232 Madison Ave., New York, N.Y. 10016. Telephone: (212) MU 3-2042. Single copy, $1.25. Yearly subscriptions, U.S., $24; Canada, $26; foreign, $29. Special two-year rate: U.S., $43; Canada, $47; foreign, $53. All Canadian and foreign subscriptions must be paid in U.S. dollars by International Money Order or by check on a U.S. bank. *Commonweal* is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest and Book Review Index. Second-class postage paid at New York, N.Y.

Copyright © 1985 Commonweal Foundation.

POSTMASTER: Send address changes to Commonweal, 232 Madison Ave., New York, N.Y. 10016

commonweal

TO DISINVEST OR NOT

CAESAR MAY HAVE reckoned correctly that Gaul is divided into three parts, but the government of P.W. Botha erred fatally when it trisected South African political life with its 1983 constitution. By excluding its black majority, eighty percent of the population, from representation in a new three-chamber Parliament, South Africa has chosen a powerful but mistaken course: national exsanguination. Cry the beloved country — cry, while there may yet be time.

If you are one of South Africa's 23 million black people, you cannot vote in national elections. There is no legislative chamber for you, not even one with a "blacks only" sign. You must carry an identification pass with you at all times. You cannot own real estate in the white areas of your country — eighty-seven percent of your nation. You are told with whom you may socialize and where you can look for work. If a miner, you are subject to the "three percent" rule: only three percent of the black miners can have their families with them. Otherwise, you may be separated from wife and children — for years. If the government decides to resettle you, for whatever reason, it may do so at any time. It has already forceably relocated 3.5 million of your people. In ghettos masquerading as "homelands," such as Tsweletswele near East London, there is no safe drinking water, and no proper sanitation. Forty percent of your children are malnourished, ten percent with kwasiorkor, extreme protein deficiency. If you have been resettled in Thornhill, Ciskei homeland's largest resettlement site, you know only half your children will reach the age of five.

No wonder South Africa's Catholic bishops' conference last year condemned the Botha constitution. They said it entrenches racial segregation. "It remains the government's point of departure," Mr. Botha said this January, "that because of the diversity of South African society, it is neither desirable nor practicable to accommodate all communities in the same way." He has no serious intention of dismantling apartheid. South Africa's economic system is predicated on your cheap labor. So you are not surprised at "the troubles."

In the last fifteen months, 270 people have been killed in your country, all black but one. A thousand have been detained without charge. Your country is becoming a tinderbox. Unrest is endemic. You have seen a growing black rage hack to death so-called collaborators, and even their babies. You deplore this, but you know the government has fostered tribal factionalism. Blacks make up forty percent of South Africa's 45,000 police. Many have joined because no other work is available. You are aware that the security forces behave like "an occupying foreign army controlling enemy territory," to use the words of Archbishop Denis Hurley. And when the government banned twenty-nine associations in March, including the 1.5 million multi-racial United Democratic Front, a group committed to peaceful change which formally disavows violence, you knew that the government was only piling

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the fagots higher, readying its own eventual explosive demise.

You know better than anyone that South Africa is experiencing its worst recession in fifty years, that as the recession has deepened, so has the unrest and instability. You cry your beloved country. What would you ask of ours?

The United States is apartheid South Africa's largest trading partner, and American banks and business one of its largest investors. There are 350 American companies in South Africa. Of these, 125 subscribe to the Sullivan Principles, pledging to overcome apartheid in the work place. Some of these have exemplary records in terms of equal pay for blacks, equal access to promotion, and educational possibilities. Yet such firms employ only one percent of South Africa's work force.

American investment is weighted toward the innovative sectors of the economy: oil, cars, and computers, sectors crucial to the growth of the South African economy. In the U.S., as a result of a mounting repugnance for apartheid, there is a growing move on the part of American citizens and stockholders for disinvestment in South African industry and finance. The State of Connecticut recently sold $80 million in stock in companies with South African connections. Forty other states and numerous municipalities are considering similar legislation. Congress will attempt to do so this session. In December, thirty-five Republican congressional members spoke jointly against apartheid. More recently, the U.S. Chamber of Commerce urged Pretoria to include outlawed leaders and organizations in discussions about South Africa's future. Clearly, there is a growing awareness of the necrosis of apartheid. The difficulty is that it must be responded to not only morally, but effectively.

In *Walking on Thorns* (Eerdmans, $3.95), Allan Boesak, president of the World Alliance of Reformed Churches and a renowned foe of apartheid, warns of the "Reuben factor." Reuben was responsible but cowardly, saving his brother Joseph's life, but agreeing to have him sold into slavery. Some say American firms are Reubenesque: despite what they have done to implement the Sullivan Principles (and not all have), they are nonetheless collaborating in Joseph's bondage. The Interfaith Center for Corporate Responsibility has been consistent in urging prompt disinvestment.

Other voices warn that such action will prove counterproductive, leaving South Africa more impervious to outside international pressure than it already is. The *Economist* points out that when South Africa has been isolated, it has a remarkable record for developing means of going it alone. This was true of the oil embargo and the arms embargo. It has become nearly self-sufficient in both areas. "To believe that disinvestment will bring our government 'to its knees,' " wrote Alan Paton recently, "is to believe nonsense." Nor has Bishop Desmond Tutu urged immediate disinvestment. He proposes to monitor the situation over the next two years before recommending such punitive economic sanctions. "Will white people hear what we are trying to say? Please, we are trying to avert a blood bath . . . When you scratch us, we bleed. When you tickle us, we laugh." It is such laughter the world, including South Africa, longs to hear.

COMING: Monika Hellwig on women's spirituality; freedom of the press in Africa; the United Nations and torture.

Paton writes that South Africa has become increasingly more sensitive to the moral judgment of the West. Admittedly, it is a small beachhead, but the most effective leverage point outsiders can now reckon on. It should not be squandered. Still, Americans must continue to prod South Africa with possible embargoes and disinvestment. It should consider seriously the Solarz-Gray bill now before Congress. Our European and Japanese trading partners must be convinced to fall into line. And the disengaged Reagan administration must be forced to urge Pretoria to welcome all its peoples. Finally, we must not forget the story of Reuben. Joseph's life and freedom must not be sold for our own immoderate prudence.

INFANTREPRENEURS

If you had been watching ABC's "Nightline" last March 29 you would have heard a reporter say of a young pregnant woman, "She has a precious commodity there." The program dealt with for-profit brokers who arrange private adoptions between unwed mothers and prospective parents in search of "premium" (i.e., healthy, Caucasian) babies. The "precious commodity," of course, was the unborn child.

If that language jars just a little bit, you probably haven't been keeping up. Bit by bit, the spirit of capitalism, democratic or whatever, is making its way into the promising market for fresh humans. Last January, the dependably no-nonsense *Economist* ran an editorial under the title, "Is Buying Babies Bad?" The *Economist*'s answer was a definite "no."

It seems that a British firm specializing in surrogate motherhood had arranged for a woman to be artificially inseminated with the sperm of an American citizen. Cost of the child: around $7,000 to the mother, somewhat more to the broker. A press uproar stopped the American couple from taking the baby. A parliamentary commission, Mrs. Thatcher's government, and the opposition all oppose buying babies.

Not, however, the *Economist*. Remember supply and demand? Well, there are far more British couples (as there are American) seeking children to adopt than available babies. Thus the *Economist*'s conclusion: "Commercial surrogacy would increase the supply of babies to parents who want them."

The logic is impeccable. All the more so because it is incremental. Men can sell their sperm, the *Economist* points out, for purposes of artificial insemination. Why should women be banned from marketing their half of the reproduction process? As for the baby . . . "Would baby mind being bought?" Quite the contrary, says the *Economist*. "Such a child might more normally reflect that he [sic] would not have been born if the parents he knows had not wanted him so much that they paid out big money to get him."

It would be a shame, says the *Economist*, if an "emotional

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

spasm'' on the part of British politicians put a stop to such an all-around beneficial transaction. It's not just the politicians, of course. If many people are willing to tolerate surrogate motherhood as ''all right, if a bit fishy,'' they draw the line at making it commercial. ''A lot of very decent Britons feel instinctively that people should not hire their bodies out as babymakers, and that other people should not pay them to do so.'' With all the condescension of the Future speaking to the Past, the *Economist* calls these instincts ''understandable'' but nonetheless bad guides to policy.

The *Economist* does worry — momentarily — about the infant who might be turned down by the ''commissioning parents'' or not surrendered by the biological mother. The latter's decision to keep her child must be honored, the editorial allows, regardless of any contract. But why? Do we sense some ''understandable'' instincts not yet eradicated by the logic of commerce and commodity — some lingering suspicion that baby deals are not quite like pork belly deals? Oh well, give it time.

Media politics

CHANNELING IDEOLOGY

SENATOR HELMS EYES CBS

ONE VIRTUE OF America's form of democracy has been the absence of doctrinaire and rigid ideologies in our major political parties, news media, and other mainstream institutions. Although there is no dearth of implicit ideology and of loosely integrated sets of political and other values, the avoidance of explicit doctrine has reduced political and cultural polarization.

However, some conservatives and radicals have never accepted America's ideological flexibility, and now North Carolina Senator Jesse Helms has declared his desire to transform CBS News into an ideological — and, of course, conservative — organization. According to recent news stories, he is spearheading an effort to erase the ''liberal bias'' he sees in CBS News, either by pressuring CBS or by purchasing sufficient stock to take over its management, and ''become Dan Rather's boss.''

Senator Helms is a different breed from the entrepreneurs who recently bought ABC and those eyeing other electronic media. They seem to be interested solely in greater profit, which should not significantly affect television news unless they turn it into an electronic tabloid and cut journalistic budgets accordingly. And if Senator Helms should join forces with entrepreneur Ted Turner and the duo were able to take over CBS, the resulting internal conflict between ideology and profit could send fans of capitalism like George Gilder and Michael Novak back to their typewriters.

The truth is that Senator Helms and his associates do not understand American television journalism. Despite what they believe, network management does not run the news programs, and journalists are not liberals who create news to satisfy their own personal biases. News viewers (and readers) are not so impressionable as to get their political values from the news; they want information, not ideology.

In capitalist America, network executives, like those of other corporations, leave the production process to experts who can deliver a profitable product, whether computers, movies, or news. The journalists, being experts, subordinate their personal values to their professional standards, and apply themselves to making routine news interesting, and to looking for elusive but highly prized ''good'' stories. To them, good means important, exclusive, and whenever possible, dramatic news, for drama enlarges the news audience and helps make a profit. The prototypical ''good'' domestic story reports instances of incompetence, corruption, and other moral failure in government — and elsewhere.

Even so, journalists are not free to choose either routine or good stories as they themselves might prefer. For one thing, they must report events that their professional standards deem newsworthy, from domestic floods to foreign coups d'état. More important, they are dependent for their informational raw materials on the people who make events and news happen. Routine domestic stories are often photo (and videotape) ''opportunities'' created by the White House and by Cabinet officials to publicize themselves and their activities.

Stories which uncover political dishonesty, malfeasance, and other villainies are not easy to find; they often require time-consuming investigative reporting. All journalists wish they could find more such good stories, but lack the time to dig them out. Politicians dislike ''watchdog'' news, and conservatives treat it as an instance of liberal bias when they are in power, and when they are likely to be the villains, which is presumably one reason for Senator Helms's desire to take over CBS News.

Nonetheless, watchdog stories are neither liberal nor conservative but reformist, a modern version of the outlook that informed the professional, middle-class Progressives early in this century. A major professional (but not personal) journalistic value supports the venerable ''good-government'' movement that seeks to encourage honest and competent political — and business — leadership. Journalists do not openly advocate even professional values however; instead, they make stories out of the violation of these values.

Network news contains enough watchdog stories to suggest that if news viewers were as gullible as Senator Helms assumes, they would long ago have been brainwashed into becoming, or electing, Progressive-style reformers on a permanent basis. Obviously, this has not happened. Even the liberal bias the senator perceives in television news has not converted the citizens or else they would not have elected and reelected Ronald Reagan.

In fact, news viewers and readers have their own agenda. What they want from television (and other) news is *surveillance*: to be informed about threats to their own well-being and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

values emanating from the national and international scene; and then, to learn what is being done to eliminate such threats. The threats, which conservatives sometimes call "bad" news, also make dramatic stories; what politicians are doing about the threats brings them publicity on the evening news.

By now, more Americans seem to get their surveillance from television than from the print media, which probably also helps to explain Senator Helms's interest in CBS. But television is even less well-suited for ideological news than the press. Being very expensive to produce, television news requires a large audience, most of which is not interested in ideology. Moreover, the thirty-minute network news program has room for only twenty-three minutes of news; it cannot spare the time for ideological pronouncements of any kind. Although conservative news media have always existed in America, it is not coincidental that they have either been journals of opinion serving a tiny group of affluent readers or occasional daily newspapers, such as Col. McCormick's *Chicago Tribune* and Rev. Moon's *Washington Times*, which have the space to satisfy both their own ideological proclivities and their readers' surveillance needs.

Of course, ideology can take other forms than pronouncements. For example, Senator Helms's journalists could stay with the present television news format but emphasize good news, such as rising employment, while ignoring increases in joblessness. Like others who have tried good-news journalism, however, they would soon lose their audience, because good news is not necessary for surveillance. Alternatively, the conservative journalists could continue running unemployment stories but change the slant and end them on an upbeat supply-side note. Some viewers would agree, and others would go along because they do not notice or care, but once the slant became regular and predictable, many more viewers, including many as conservative as the senator himself, would begin to doubt the program's credibility and reliability. And since surveillance requires information rather than ideology, they would switch to competing networks.

Concurrently, a far larger number of viewers would desert the network's newly conservative entertainment programs, for even conservatives like to be entertained; like liberals and radicals, some even with fare that violates their own moral and ideological precepts. Why else would so many conservatives watch such anti-business melodramas as *Dallas* and *Dynasty*?

Taking over a television network is more difficult than winning an election in North Carolina. Even if Senator Helms and his friends could raise the estimated $1 billion or more needed to buy a majority interest in CBS, they would then have to figure out how to reorganize a heretofore profit-seeking corporation along ideological lines. In addition, they would have to find substitute journalists and entertainment programmers willing to take orders from ideological bosses.

Most likely, Senator Helms will not enter the world of network journalism but even so there is a lesson in his bizarre scheme: the need for new discussion and action, by the networks and the print media, on the place of values in the news. Although journalistic Progressivism is widely shared by the audience, other values exist as well: conservative, liberal, and radical; religious, agnostic, atheist, etc. Moreover, parts of the news audience want surveillance news about threats to such values. For instance, conservatives worry, and therefore seek news about, the threats they perceive from "secular humanism"; liberals and radicals worry about rising economic, racial, and political inequality. Both are examples of legitimate news stories. If such stories — and stories dealing with other people's worries — were reported more fully, some good would come out of Senator Helms's outrageous experiment in ideological capitalism. HERBERT J. GANS

(Herbert J. Gans is professor of sociology at Columbia University, and author, among other books, of Deciding What's News: A study of CBS Evening News, NBC Nightly News, Newsweek & Time, *published by Pantheon and Vintage paperbacks.)*

Of several minds: *John Garvey*

CHARITY, WARM & SIMPLE

WHEN IS 'FEELING GOOD' THE REAL THING?

THERE IS A wonderful old phrase — "as cold as charity" — which needs to be replaced now. The phrase no doubt originated in times when charity was handed down in icy Victorian fashion and was meant to prove the virtue of the giver more than to show any real solidarity with the recipient. It's a fine ironic line, but now it doesn't work. We have a new problem with charity, and it isn't all bad, but it carries a problem which isn't as far from the first sort of charity as it ought to be.

In England last year a group of rock musicians got together and made a record called "Do They Know It's Christmas?" It was made to raise money for the starving people of Ethiopia, and though there were some scandals involved in the distribution of the record (some rotten sorts were pocketing money which was meant for the Ethiopians), it was generally successful. This was followed by an American effort; here the record was called "We Are the World," and all proceeds went to Ethiopian relief.

First, just to get it out of the way, neither one of the records was very good. "Sentimental" is too kind a word; they were treacle. "We Are the World" was the better of the two, and it was in the Barry Manilow style — that full-throated, sincere, Coke-commercial sort of thing. Years ago E.E. Cummings

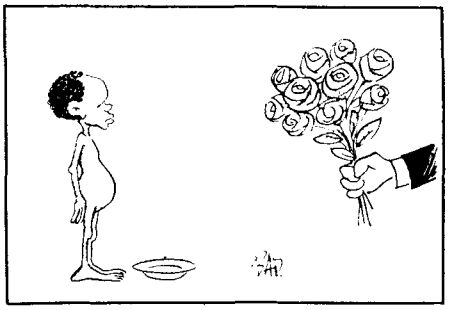
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

wrote a poem which, among other things, satirized advertizing. The title was "As Freedom Is a Breakfast Food." With Barry Manilow (who is now a star of sorts but whose first big hit was the State Farm Insurance commercial, "Just Like a Good Neighbor, State Farm Is There") this kind of advertising hit new heights, or, depending on how you look at it, reached new and subtle lows. A sincere, warm school of selling things took over. Hamburger ads appealed to our need for friendship and ads for soft drinks offered to bring about world peace. People dressed in national costumes from everywhere lifted Coke bottles to the sky, toasting the unity of all humanity.

The songs written for Ethiopian relief have similar tunes, and lyrics which are at least as sentimental. I am not expecting a move to the avant-garde here, and I am sure that a group I like very much, Talking Heads, would not be nearly as good at raising money. Virtually anything which gets money to people who need it is the right thing to do, even if some things are wrong with it. Neither the intention of bringing help to the desperate people of Ethiopia nor the concern of the people who participated in the effort can be questioned.

What worries me are the TV interviews which appeared when both the British and American records hit the market. They usually began with shots of the various stars looking terminally sincere in headphones, followed by something earnest said by one of the organizers, followed by people buying up copies of the product in record shops. What the buyers said was almost always the same: it feels nice to buy a record and at the same time help out people who really need it.

But doing something because it makes you feel good is, to say the least, a limited response to desperation. I think that the reasons people give to the question, "why do you want to help?" may be answered "because it makes me feel better" only because of a poor vocabulary. The reasons may be more complex than that, but people may not have ways of addressing them clearly. The problem is that the language we use influences the



way we think, and if that language does not offer responses other than crudely emotional ones it will lead us into a reliance on raw and rough ways of dealing with immensely complicated issues. At the end of those issues you do find hungry people. That is why dealing with them in the right way matters, and if the issues are either sentimentalized or dealt with in a coldly detached way they are, in effect, lied about.

If we once had to worry about charity being cold and moralistic, the problem now is that it is warm and sentimental. I have no quarrel at all with anybody who can afford to buy the records made by people who want to help with the Ethiopian relief effort — people ought to do so, and bless them all — and everyone ought to send money to any group which does a good job of relieving hunger in Ethiopia or anywhere it happens. That is not the question. The problem is that people, having done that, will think they have really done something.

There are two sides to this. One is Christian, scriptural, moral, and clear. It matters a lot. So does another less clear point.

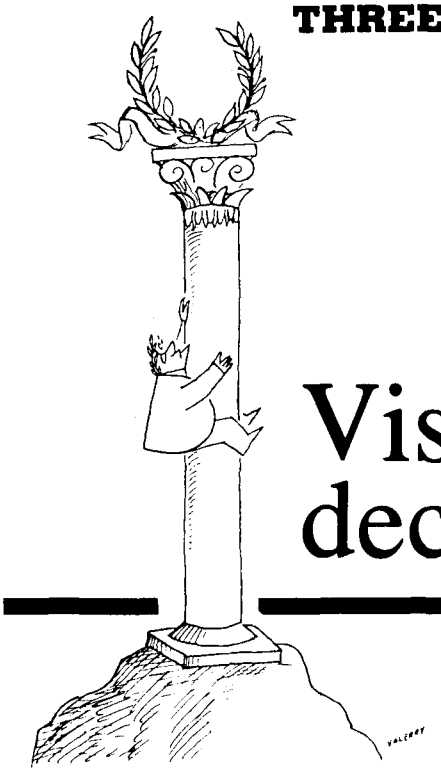
The first and clearer point is that we are not to let our left hand know what the right is doing. That is coupled with the statement about the self-righteous who want others to know what they are doing and, because of that, "have already received their reward." To want to feel good about whatever it is you are doing for the poor and oppressed, to want to have an emotional dividend, is to want very much to have the right and left hands in constant communication. (It is interestingly non-holistic, by the way, that the New Testament counsels a certain dividedness when it tells our hands that they have division almost as a charge.) Feeling good, or for that matter bad, about Ethiopia is beside the point. For the Christian who is supposed to feel that all human beings are, in the most profound sense, relatives, feeling bad about not doing more about Ethiopia is like feeling bad about leaving Mom drunk and bloody at the foot of the stairs. This isn't a luxury we have, but an obligation. How you feel about it is irrelevant.

If the Christian obligation is clear, the ways in which it might be met are not. The sentimental approach, the feeling that buying a record or sending a sum of money or feeling sufficiently terrible about what is happening to Ethiopians will make a lasting or even slightly significant effect on their ultimate fate, is tragically common. In fact the problems faced in Ethiopia are terribly complex, and they range from the specific and limited problem of the sort of government Ethiopia has to the spread of the desert and common agricultural practice in African nations. The problems of African hunger will not be solved by the simple but absolutely essential forms of relief which are now being sent; they require an effort which will, if it happens, be long and complicated and will not lend itself to such simple stories as we find in good-hearted pop stars doing a very nice thing. Our job is certainly not to sneer at those who make or buy the records, but to point out that this is not yet even a beginning.

AND NOW, as Monty Python says, for something completely different. It has to do with the nature of life and death in the Soviet Union, and may even have to do with the nature of dialectical materialism. When Chernenko died we received an autopsy report, almost instantly: Chernenko died from lung, heart, and liver disease; his main problem was emphysema. Soviet news agencies were quick and open with the time of his death — it was a Sunday evening — and with the fact that his liver was destroyed by chronic hepatitis and cirrhosis.

The same issue of the *New York Times* which offers all this visceral detail says of Gorbachev and his wife that they "are believed to have two children. Nothing is known about one." JOHN GARVEY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Visions, values, and declining support

IN MID-MARCH, the editors of *Commonweal* met with three distinguished educators to assess the present state of higher education in the United States. The discussion proved far-ranging. It dealt with educational philosophy, the history of American education, practical diagnoses of present educational policy, forecasts, and disturbing trends. Each of the educators represented a different sort of institution, and each brought a special fund of experience to the discussion.

Colette Mahoney, R.S.H.M., has been the president of Marymount Manhattan College since 1967. Marymount Manhattan, an independent four-year liberal arts college for women, was founded in 1936 by the Religious of the Sacred Heart of Mary, and separately incorporated in 1961. It offers a strong curriculum in the liberal arts and sciences, and has an enrollment of 2,000. Marymount Manhattan was widely mentioned in the media last year when one of its graduates was chosen as the Democratic party's candidate for vice-president. Sister Mahoney holds a Ph.D. in biology.

Dennis O'Brien became the president of the University of Rochester in 1984, after serving as the president of Bucknell University. He holds a Ph.D. in philosophy and is the author of *Hegel on Reason and History* (University of Chicago). The University of Rochester was founded in 1850 as a Baptist institution. Now an independent major research university, it specializes in the natural and social sciences, and is renowned in such fields as laser energetics. It has an enrollment of 8,000.

Joseph O'Hare, S.J., also holds a Ph.D. in philosophy. A university professor in the Philippines before joining the staff of *America* magazine, where he served as editor-in-chief for nine years, Father O'Hare returned to university life last year to become the president of Fordham University. Fordham, founded in 1841, is an independent institution in the Jesuit tradition. It has two campuses in New York City, and an enrollment of 12,500.

What follows is an edited version of our discussion.

THE EDITORS

WHAT DO YOU think are the major factors – demographic, financial, cultural – currently shaping or directing higher education?

O'BRIEN: Obviously, they are all interlinked. You have to realize that in 1940, just before World War II, less than six percent of the adult population graduated from college. With the GI Bill, suddenly all sorts of people who never thought they could afford to go to college were injected into the college market. We are the inheritors of a significant change in government policies, allowing people the financial wherewithal to come to college, and then creating the cultural expectations of having a college or university education widely available, if not quite a right.

Today the problem is that many of the assumptions upon which that earlier expansion had been built are disappearing. Many students are not sure what the government funding is going to be. Perhaps, if Mr. Bennett, our new Secretary of Education, has his way, we'll be back to less than six percent of the population graduating from college and university.

MAHONEY: Maybe a greater problem is our inability to get some kind of public consensus on the value of education. Clearly, we don't have what I would call public support. It surprises me. We have graduated so many people thanks to public funds that one would expect to have more of an outcry on their part against what is happening now.

O'BRIEN: I think Governor Cuomo is a rather interesting case. He goes around speaking quite often about how he was educated by the Vincentians, and what a wonderful experience it

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

was, and how he wouldn't have gotten where he is without his wonderful education. But when you look at his budget and what he's doing for private education — the Vincentians, et al. — there's no great evidence that . . .

MAHONEY: What I'm saying is that if he felt there were a real public concern about this, he would be a little more responsive.

The public has certainly been aroused about the quality of elementary and secondary schooling. Why should this kind of concern and attention drop off in regard to higher education ?

O'BRIEN: I think two things. First, there's been a lag, but higher education this past year has been the subject of a number of critiques, some of them useful. After awhile though, one feels, "enough already." Second, in terms of higher education being a political issue, it's much easier for politicians to speak to the public and say "Back to basics!" if we're talking about primary and secondary education. What "back to basics" means on the level of higher education, what Bennett is trying to do in terms of the classical liberal arts curriculum, is a little more sophisticated question, not so readily accessible. I think the criticism of undergraduate education is useful, but I think the manner in which Bennett has done that recently has been reckless. He said if he had $50,000 and his son wanted to go to Harvard, maybe he'd be better off setting his son up in business. This, from the person who is supposed to voice the aspirations of this administration on education.

MAHONEY: It's the way these things are expressed, too. In one weekend, for example, the *New York Times* had a front-page article about young people who did not wish to pursue careers in medicine and law because they felt the return on their investment wasn't so great. The same day we had a headline saying baccalaureate curriculums are in disarray. And the next day Mr. Bennett said we're ripping the students off. These are headlines and contribute to the confusion among the general public, and even those we've educated. It becomes a sweeping condemnation of every institution. I can't believe the disarray is as severe as that.

O'BRIEN: Speaking very broadly, we can say that until World War II the United States could be characterized as a culture of relative deprivation and achievement. After World War II it becomes a culture of affluence and consumption. A culture of relative deprivation and achievement supports an educational effort much more easily than one of affluence and consumption. I was talking to a philanthropist from Hong Kong who has put up to $500,000 a year in sending young Chinese to colleges, both in the U.S. and in China, and they all do extremely well, coming from a country where the margin of success is very slim.

After World War II, people in the United States could come by things much more easily. (I couldn't get a stereo when I was in college, so I'm out of the range of Mr. Bennett's fire on that one.) But now life comes a good deal easier. A lot of curricula are easier. If you can find a lucrative career in marketing and sales, why would you want to become a physician or a lawyer? It would take a long time, and the economic rewards are not necessarily that much greater.

There has been a profound cultural change, and the colleges and universities are reflecting and suffering from that change. I give a little lecture on rock music, and I use my generation, a hangover from the Depression days. The big hero was Frank Sinatra and his theme song was "Put Your Dreams Away for Another Day." Well, that's achievement out there. The songs I use for the modern era are two albums from the Stones called "Satisfaction" and "Now." Education which requires deferred gratification will have a harder time in a culture which celebrates "satisfaction . . . now."

O'HARE: At the same time, until quite recently applications for law school or medical school overwhelmed the places available. That was tied up with the idea that a career in law and medicine was a guarantee to success. There was a very interesting presentation by an ad man recently, pushing New York City as a great place to go to school. (New York City is losing its share of college age students, so the advertising strategy is to present New York City high school students with "images of success" — successful people who have come out of New York City colleges.) While he presented this to us, he paused to say, "Of course, you could ask what success is . . . ." That would seem to be one of the principal questions you *would* ask. He was in fact talking about material success and was sufficiently intimidated by the pretensions of the educators around the table to say, with a note of modesty, that there might be other types of success.

MAHONEY: We have to make distinctions in terms of the student bodies involved. Very few of the full-time students at Marymount Manhattan College are loaded down with tape decks. They're lucky if they can put two nickels together to make up what they need to go to college. I get concerned about some of these generalizations. If you read some of the alarming statistics on minority women — the dropout rate, the prospect of a large number of illiterate mothers — it almost looks hopeless down the line. So when I hear the generalizations and I look at the student body served by my own college, I really wonder if a few people are sitting somewhere deciding *who* is going to be educated over the next thirty or forty years.

On the question of the class, racial, and sexual character of the people who can avail themselves of higher education, do you feel there are really changes taking place ? The people advocating cutbacks on what they consider middle-class subsidies, do so in the name of being able to concentrate these funds on really poor students. What is your view of this argument ?

O'BRIEN: The first round of Reagan's cuts in his first adminis-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tration led to about a twelve percent decrease in the number of blacks going to colleges and universities. That's a fairly well-documented statistic. If there's a second round of cuts, and particularly if there's a loan cap of $4,000, that's going to make it extraordinarily difficult for people who come from economically meager circumstances — large numbers of blacks and Hispanics — to go on to college, even to some of the lower-priced public institutions. The private institutions would be almost completely out of reach. Yes, indeed, I think it could have quite a significant effect if all the proposals go through.

O'HARE: I was at a meeting the other day with the chancellor of CUNY, the City University of New York. He says what's happening is that the middle class will be dropping out of private institutions and filling up the city institutions, and the lower class will be dropping out completely. So the argument that somehow we're reaching past the middle class and bringing up the lower class is not sustained either by history or by the projections of the people in whose institutions there is such a high percentage of minority and disadvantaged students.

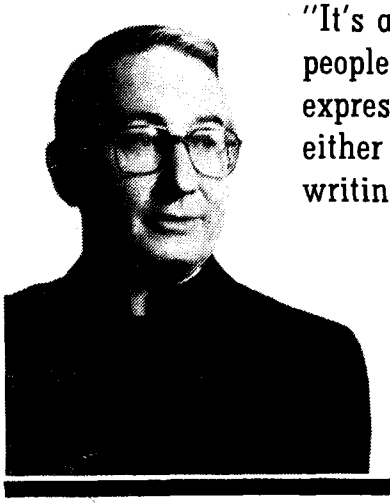
Do you see these economic developments changing things from the point of view of faculty – faculty recruitment, faculty morale ?

O'BRIEN: Yes, clearly. For example, in engineering at the moment it's extremely difficult to recruit people; they are eating their own seed corn. If a student can graduate with a B.S. in electrical engineering and earn two to three thousand dollars a year more than the assistant professor who just instructed him, there's not much incentive to go on and get a Ph.D., pick up all that additional debt burden, and then sit and wait three to six years for tenure. So that's one area.

You also see it in the other end, in the humanities, because of the declining population and the shakier finances. For example, there are not many jobs in philosophy. We're getting to a point where there's going to be a tremendous problem with the next generation of scholars. As for the people going into graduate work, we are just not getting our fair share of the best and the brightest.

MAHONEY: I'm concerned about this from the point of view of the undergraduate institutions. We cannot hire, because of financial restraints, the full-time faculty that we would like, and that's not a luxury but a problem in terms of the integrity of the program and also faculty morale. On the other hand, it's very hard for me to look at some of the funding patterns of the foundations, which seem to grant nice sums of money to institutions with huge endowments to bring on a few new junior faculty. That's terrific, I would love to do that. But it seems to go to those who could do it from their own endowments.

O'HARE: I have just come back to university life after a twelve-year absence. In the philosophy department they were talking about hiring. They had a few slots. I said, "How many applications have you had?" They said, "About 400."



"It's a farce to move people along who can't express themselves either orally or in writing."
—Joseph O'Hare

What do you think is the role of the college in remediation, offering students the possibility of remedial education ? Is there a changing climate, a growing skepticism or lack of enthusiasm for it ?

O'HARE: It's a farce to move people along through a four-year undergraduate curriculum, and recognize at every level that these young people can't express themselves, either orally or in writing. Some attempt has to be made to correct that. I was talking with some of our faculty from the graduate school of business. It's their complaint that people studying now for their M.B.A.'s, who have finished their B.A.'s and worked for a couple of years, don't know how to express themselves. They have to be taught how to write. The faculty tell me they can correct the deficiencies once they convince the students that they *need* to be corrected. We're talking about people with intellectual potential and all the rest. They simply can't understand why they can't use shorthand, jargon, computer language, and all the rest in normal writing. Once it gets through to them they learn the skills relatively rapidly. That's remedial education on the graduate level.

O'BRIEN: I take a somewhat relaxed view on remedial work. All education might be thought of as some kind of remediation — I read that in Plato. One of the geniuses of the American educational system is its democratic nature. It takes people at all levels of skill, capacity, aptitude, and interest. That's part of the reason it always appears to be in disarray, at least to people who have a very "elitist" view of what education ought to be. I'm all for some of that elitism, but at the same time one should have an appreciation for what that open education has done. It depends on what the institution is. I hope that graduate programs at Cal-Tech don't have to give people courses in how to do calculus. Yet, there may be institutions, in this very generous process of American higher education, where considerable remediation may well take place.

As a footnote, I've always wondered, are students really

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

worse writers nowadays than they were when I was going to college? There's some interesting research. The problem, of course, is to find out how did we write in the 1950s. A very simple solution. The researcher went to the fraternities of the University of Michigan where they had been saving term papers since Year One, and did very detailed analyses of papers from the fifties and compared them with recent ones — since professors are still assigning the same topics thirty-five years later — and they found that in terms of some fairly elemental things such as sentence structure, spelling, basic grammar, there wasn't much of a discrepancy. But where recent papers really were bad was sustained argument. They were pretty good at keeping a connected argument for about one page, but when you flipped the page, you suddenly found yourself in a different universe.

MAHONEY: For me "remediation" has tones I'm uncomfortable with. There are academically and economically disadvantaged students. They do come into our institutions not meeting admission standards, and there are programs set up for them before they come, and tutoring while they're here. They constitute a very small portion of our minority population. Those of us who draw heavily from urban centers also have a number of minority students who are not at all academically disadvantaged. Yet, we find that *they're* not measuring up, despite their high school grades, despite their letters of recommendation, and so on. They must take courses which give credits, but not toward their degree. They have to pay for extra credits which they can't use. That's a phenomenon I think a lot of us are facing.

O'HARE: I'd like to add a little note. One of the things that I find very interesting is the undergraduate experience for what we call non-traditional age students, older people coming back to college. We have older people who never had time to study. So they retired early and are going to college.

Education has the dilemma of trying to convey values while at the same time imparting skills. It also has a more sublime task to help a person discover her or his vocation. What do you see as your role in this ?

MAHONEY: I do think there is a difference in the lives of some of the women who come to our institution. This is particularly true, I think, of many of the returning women. Many of them now have sons and daughters who have not just baccalaureate degrees, but advanced and professional degrees, and whose husbands are professionals. Others are divorced or fit the displaced homemaker description, and really have to get to a point where they can do something with their life just to keep going. That's a very different student body from the undergraduate student body. I would say that the effect on their own self-worth is clear. They will make statements to you that "this educational experience has changed my life, has opened my eyes." That can happen with the younger student, it's just harder.

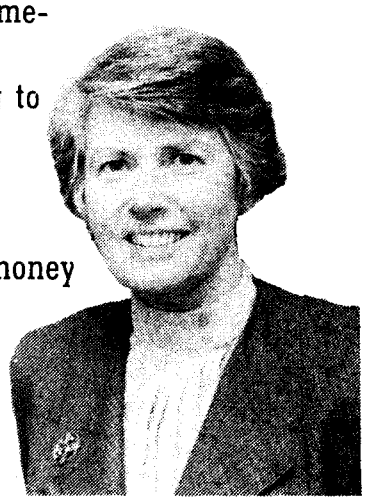
O'HARE: I would use the term vocation in a very broad sense. What does a person want to do with his or her life? Young people of traditional undergraduate age coming out of college today are confronted with a multiplicity of choices that can be daunting. I think the best thing an undergraduate education can offer is to help young persons identify their own strengths, and develop a sense of confidence in their own ability to make a choice. A lot of people are afraid to choose. The great challenge of undergraduate education is always to have the expectations high enough so that students are stretching themselves.

O'BRIEN: Going back fifty years, the relationship between private life and public career was a lot closer than at present. My father was a physician, and when he chose to be a physician, it was not just to practice a job, but to adopt a whole life mode, a set of values, the kind of people he associated with, and so on. There is more of a tendency now to make a distinction between job and private life; and somehow the important values are in the private life more than in the public life. It appears harder for people to have a sense of fulfillment in public life.

What about the growing emphasis in higher education toward a business orientation ? How do you deal with the liberal arts versus the job-at-the-end-of-school orientation ?

O'HARE: The concern about career or vocation is not a trivial concern; I don't think we can discount a certain amount of career orientation in our education. But one of the questions that should be continually asked in education is: "What is my idea of the good life? What kind of a person do I want to be?" The liberal arts in general, religion, and philosophy should be asking those questions about the larger decisions of life and the kind of career one picks. It's sad that, as the Studs Terkel book *Working* seemed to indicate, most people have a job, and then

"I really wonder if a few people are sitting somewhere deciding exactly who is going to be educated over the next thirty or forty years."
—Colette Mahoney



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

they have their own life. I feel blessed that my job and my life are integrated, and I see other people, not a lot, who are lucky in that way, who love what they're doing. Our work does define our person to a large measure. Part of the liberal arts would naturally center on that concern, on bringing that work and life together.

What's the political atmosphere on your campus ? What's the interest, what's the consciousness of people who take courses in political science or government ?

O'HARE: My initial reaction in coming to Fordham last July was disappointment on that score. It seemed to me there wasn't much political consciousness among the student body at large. I have since revised that impression. There are groups of people who are very intensely interested; they are generally more conservative than I. I even ran into a few disciples of Ayn Rand. The other side would be the Pax Christi group, a very small group, politically quite different.

What about the campus newspaper or the campus magazines ?

O'HARE: From my point of view, they are distressingly preoccupied with parochial, inter-campus concerns, but every now and then there's a little breakthrough.

MAHONEY: We had, I think, a little help in this last campaign. Geraldine Ferraro's campaign certainly stimulated the students. It gave many of them hope; so many come from the backgrounds she kept describing, and they got very active in organizing students in the college, and also in campaigns around town. I did not sense much activity on the part of the Reagan campaign. Otherwise, Joe's description would be pretty much the same at Marymount Manhattan. Each year there's a survey done by the American College of Education on freshmen. The ACE study covers everything, a real profile. But I always go to the "objectives in life," those kinds of things. The percentage of people who think about altering things through the political structure or becoming involved in social action is surprisingly low. Students should be more active in terms of concern and compassion, and using the political structures toward achieving some good. I do not hesitate to encourage that. Particularly for women, it's crucial to get involved in the political process, to realize that there are ways things can be done. There are still so few women in elected positions. Fifty-one percent of the population cannot be ignored.

O'BRIEN: The question I'd ask gets to the assumption of your question. American students have been notoriously apolitical throughout the history of American education. It was only for a very brief period in the sixties that suddenly the students became involved. And at that point their involvement in politics was not much different from the kind of involvement most people experience. My friends on the prairie in Wisconsin, my farmer-uncles, are very good on farm politics because they have a very direct interest. Students, by and large, have little *direct* interest in politics. Their interest is ideological. And while that's interesting, there are problems with ideological politics. It gets detached from the facts of the world, and then you get some very peculiar political maneuvers. Of course, our students have become very active on the question of the cuts in federal aid programs. But I don't feel terribly unhappy that you don't have a sort of seething bed of political concern on campus.

There are charges that the university is politicized in a more profound sense, that it fosters a kind of adversarial culture. This was a subject of considerable debate during the seventies and is still an underlying theme when someone like Bennett complains that humanities' professors have lost their confidence in our civilization's values; in some sense he's complaining that they're fostering this adversarial attitude which has political implications. How do you see this ?

O'HARE: It could mean two things. One, that you have ideological politics in the classroom; that happens, but I think it's a byproduct of having in the university a certain free play of ideas. That is the very nature of a university, of the intellectual and academic life: the luxury of questioning fundamental assumptions and of criticizing conventional values. So there's always going to be some kind of tension between society and the university; if there isn't, then the society has lost its character.

Now it's true, on the other hand, that the academician has to be honest about the facts of the real world. It's an interaction, a tension that should work for the health of society in general.

O'BRIEN: Remember that Socrates is first of all accused of treason because he asks unpleasant questions. At the same time, in the *Crito* he says he would not flee Athens because it is his mother and father. Socrates can be read either as a very conservative thinker or a very radical thinker. I think clearly you can't read him as someone deeply alienated from the values of his society. He felt these values were being lost or distorted and they had to be continuously reawakened. This is one of the functions of the university.

Today there's a growing emphasis on the study of new technologies. How does this relate to research done in universities and to the military-industrial complex ? How do these go together, and what does this say about a university's independence ? Does it raise ethical questions ?

O'BRIEN: My university does no classified research, and we have very clear protocols on that. But research is obviously something people will seize upon, particularly the scientists. For instance, we do laser research at a very high level. It would not be in keeping with our basic charter of education to say we won't do laser research because it might be used for improper ends; indeed, there are improper ends. I don't believe that the interests that the students have in the present day, taking courses in technical fields, is related to some enthusiasm for

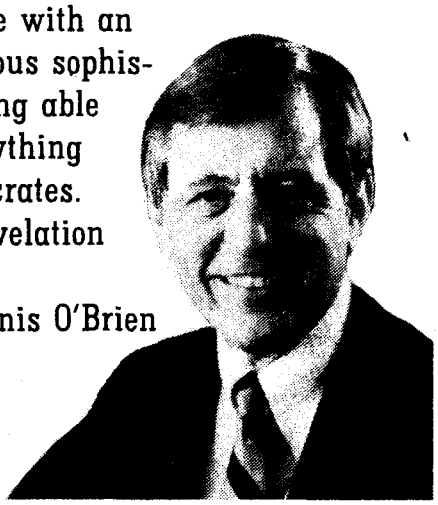
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the "military-industrial complex." I think they're looking for a job and salaries. Education is continually being influenced by a whole variety of things: wealthy donors, governmental policy, church politics in the past. What you do is buck and weave and make sure that you continue to maintain as much independence as you can, to use your own discretionary resources to perhaps foster types of research and education that are not as popular at the present time.

MAHONEY: I have some strong feelings on the area of research. Somehow, and I really don't know how, we have to stress to scientists that they must develop integrity. I don't think we can ever stop them or block them. None of us has been dealing with the tensions created with basic research and its results. I'm more familiar with the breakthroughs in the life sciences. When they occur, the *New York Times Magazine* will have an article, and everyone is hysterical — the church, educators, and so forth. But we could have done something about this. I think of the areas of fertilization, the whole developmental process, embryology, genetics, and so on. Teaching in the sixties, I couldn't get theologians or philosophers to deal with this area in terms of an integrated approach. You still can't. If I were a physicist or an engineer I could probably say the same thing about other areas, including high tech. We get in a tizzy because along the line we haven't begun to deal with what's going on, what could happen, what the choices are, and how to deal with those choices. I feel very remiss in this as the president of an undergraduate institution. I throw this challenge out to the faculty over and over, hoping that somebody will bite.

What do you see as your institutional responsibility in connection with religion? Two of you represent Catholic schools, and the University of Rochester had a religious beginning. In a recent book* Habits of the Heart, *Robert Bellah and several co-authors say Americans have only one language in which to express themselves, the language of individualism. Bellah says they lack any "second languages" which he sees in terms of either civic republicanism or the biblical tradition. And without such non-individualist second languages, Americans can't understand or articulate the kind of lives they're living, let alone live somewhat different ones. What's happening in the university world to this biblical tradition, this language, which is part of our heritage? What do you see as your responsibility in terms of Christianity, the Catholic church, your religious connection and identification?

"Students come with an air of tremendous sophistication, of being able to handle everything from sex to Socrates. Where's the revelation going to be?"
—Dennis O'Brien



O'HARE: At Fordham, we identify ourselves as an independent institution with a Jesuit tradition; I mean Jesuit as being Catholic as well. We're independent of ecclesiastical control; we're independent of any attempt to indoctrinate, of denominationalism. Has that Catholic and Jesuit tradition disappeared completely? I would say no. The element of that tradition that I would hope could be subscribed to by people who are not coreligionists would be the idea that at this university, the religious issue, religious values, religious experience, are taken quite seriously, both as legitimate grounds for reflection, and also in terms of some kind of communal experience. In addition, while religious issues, religious experience, should be taken seriously, it's also true that they need not preclude a wholehearted humanism: an enthusiasm for the arts, a recognition of the ways of knowing, and all the rest. That's important to say. Today, in the American religious revival, humanism is a dirty word. I would like to rescue the notion of humanism as a legitimate characteristic of the Catholic heritage of Fordham University, the recognition that religious faith does not preclude a whole-hearted humanism as well.

O'BRIEN: We are a non-denominational institution for all intents and purposes. The Baptist heritage of the University of Rochester is a piece of our historical background, the same way the Congregational heritage is for Yale. I personally believe very strongly that the study of religion and the availability of worship on college campuses is an important part of the total environment of universities. Because universities are such splendid human institutions, there's always a danger that they will go beyond thinking of themselves as human and really think of themselves as salvational. Much of the radical language of the sixties envisioned universities as messianic instruments within society. I love universities. I have spent my whole life in them. But I don't think they're *that* good. And I think it's important that people who are deeply involved in the intellectual life have some sense of where it fits into the total view of humanity and humanity's possibilities. I teach courses in the philosophy of religion. I find the students quite interested in the material and quite willing to discuss it. The difficulty I see with most students today is that they find the link to churches very difficult. That may be the point of Bellah's book, too. Religion is privatized. It never expresses itself in a public set of rituals, in worship, public prayer, communion with others.

What about personal commitment, rather than institutional links?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

O'BRIEN: Very often students do have personal commitment. One of my daughters wants to work for Covenant House. But it's very hard to get her to go to church on Sunday.

MAHONEY: I can't imagine anybody really being educated without having some knowledge of how humans have related to God or gods through the course of centuries, how they relate today, etc. But in terms of Catholic institutions, there's been a lot of misunderstanding and stereotyping. The Fordhams and the Marymounts in the thirties, forties, and fifties accomplished great social and religious objectives for the Roman Catholic church. I'm not eliminating those kinds of tasks, but I think those objectives have been achieved. I would like our Catholic population to look at us as institutions with intellectual objectives, and to feel that achieving some of those serves the values they embrace and that they hope for in their daughters and their sons. That is hard for people to understand. I still find a lot of Catholic identity related to external expressions. A newspaper man was just asking me how Catholic we are. "We walk up to Fordham and we see all these priests." I find that difficult to deal with because we have a very rich heritage from the church, and the Order I belong to has a distinctive and rich educational philosophy. But because I don't have the privilege or the right or whatever to wear a Roman collar, when somebody visits my college, that "indicator" of Catholicity is not there.

Do students see themselves as part of a larger society, or do they see themselves as merely individuals– what we label as individualism ? Do they sense a process– a political process – through which they may influence others ? Is there any consciousness of that ?

O'BRIEN: Well, I can give you a statistic that might be interesting. Nationwide, the number of people majoring in history in the last ten years has fallen by fifty percent. Now, it seems to me that is about as sobering a statistic . . . . . I mean, I can even deal with illiteracy better than I can deal with the fact that people are not studying history. Because at that point you have said, "I have opted out of the ongoing process of my civilization, of my own individual society, and so forth." History is the basic discipline of the practical sciences; it is the experimental lab of morality, the point where you look at the concrete instances of how people dealt with the specific moral issues they faced in their society. Kant, Spinoza, Aquinas . . . Aquinas says you have to have prudence to apply the moral law. Well, how do you acquire prudence? Through the study of history, through a deep appreciation of historical circumstances.

MAHONEY: Student bodies are so different. I can't emphasize that enough. One of the items on the ACE survey is an item about a national health insurance plan. Maybe fourteen percent across the board think that national health insurance might be good. The responses from my institution were something like seventy percent. That relates to their economic level. National health insurance is a much more meaningful thing to our particular students.

Would you describe what was the most significant educational experience in your life ?

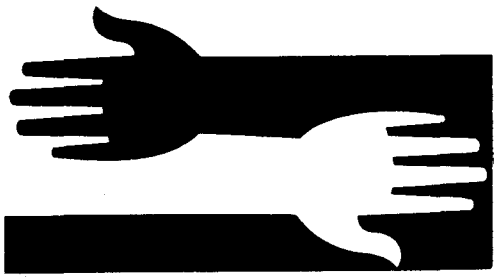
O'HARE: If I thought about this for a week, I would probably come up with the same answer. The most significant educational experience that I've had as a student was reading the Socratic dialogues of Plato for the first time. My most important experience as a teacher was reading them again with a class for the first time.

O'BRIEN: I think I've had a eureka experience at least two or three times in my life — suddenly something opened up in me that I had *never* imagined before. It had never occurred to me before I went to Yale that grown men read poetry or that there was anything in it. Then I switched fields when I went to graduate school and started reading all those *Dialogues*. I had had no idea that people could talk intelligently about the things you're not supposed to talk about, like morality and politics and religion. So, at least two times in my life I can remember having this notion that I had been totally wrong about something, really dumb, and all of a sudden something opened up.

One of the problems I find in contemporary education is that the students come with at least an air of tremendous sophistication. For someone like myself coming from a Catholic high school in south Chicago to go to Yale, I was pretty set for that kind of mind-opening event. My worry is that a lot of the students I deal with, particularly the ones from suburban high schools and good prep schools, already have a level of being able to handle everything from sex to drugs to Socrates. So where's the revelation going to be? Not to be able to have that experience within the educational context is a very great loss.

MAHONEY: I think mine was in high school, believe it or not. I was fortunate to have some extraordinary women in high school that had Ph.D.'s, which was rather unusual for sisters in those days. I'd say I really had a college education in two years from one in particular, in terms of philosophy, history, language, etc. The commitment I have to scholarship and the intellectual life comes from that woman. I really realized that learning and the intellectual life are not a contradiction to the love of God or all these other kinds of things. In graduate school two professors made an extraordinary impact on me. One again was a sister. She had gotten her degree in biology at Columbia University in 1925, which I think is really extraordinary. And she gave a course in comparative embryology — on the philosophy of it, the history of it, and the biology of it, the most stimulating course I've ever had in my life. As an educator there are some very gratifying moments, when I get some little glimpse that the kinds of things we hope for are coming through. The demands on me have made me grow. It certainly makes you resilient! I've been through three recessions, four presidents, four governors, and three mayors. You just keep going along and the challenges just keep rolling down the hill at you.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Boston's schools after the battle

MAURICE DeG. FORD

TEN YEARS have passed since Federal District Judge W. Arthur Garrity rendered his decision in the Boston school case. Ten years since the buses rolled, bringing blacks into unfamiliar ethnic enclaves of the city. In September of 1974 and 1975, South Boston High and Charlestown High were surrounded by mothers shouting epithets few mothers would want to hear, and riot police were a nightly feature on nationwide news. Most of the nation was shocked at the level of violence which festered in "the Athens of America." Native Bostonians knew differently. As Jonathan Kozol's 1967 classic, *Death at an Early Age*, subtitled "The Destruction of the Hearts and Minds of Negro Children in the Boston Public Schools," showed, prejudice was endemic in the city and in the inbred, largely Irish Catholic, school system. If prejudice had not erupted over Judge Garrity's order, it would have exploded over something else.

Ten years later, what changes have occurred? Why have they occurred? Has desegregation been a "success"? What are the problems and challenges for the future?

The most startling change in the Boston schools is in the enrollment figures. In 1973, the year before busing, 93,647 pupils were in the system. By 1984, only 55,135 were left. In 1973, racial distribution was: 53,593 white, 31,963 black, 6,052 Hispanic, and 1,954 Asian. By 1984, these figures had shifted to 15,327 white, 26,662 black, 8,896 Hispanic, and 3,991 Asian. Thus, by 1984, only 28 percent of the "Boston Irish" school system remained white.

In addition to the reduction in the number of students and the accelerating percentage of blacks and other minorities, the fiscal burden on the city has increased dramatically since desegregation began. According to Superintendent of Schools Robert Spillane, in 1972, busing and other transportation cost $1.3 million. By 1983, after the court desegregation order, that cost was up to $16.4 million, a 1,100 percent increase. Some have wondered whether it might not have been more beneficial to put that kind of money directly into the education of children. The changing composition of the students has brought other changes as well. The number of pupils requiring bilingual education nearly doubled between 1977 and 1983, due to heavy immigration from Southeast Asia, Haiti, and the Cape Verde Islands. Approximately 21 percent of the school population is either physically or emotionally handicapped, requiring a present outlay of $48 million. Sometimes Superintendent Spillane has seemed to lay the blame for much of this at the feet of Judge Garrity. The desegregation order, he has charged, has driven the more able students out of the city's schools, leaving the cripples behind.

What is on the positive side of the ledger? To understand this, one must first understand what had gone on before. As Peter Schrag's *Village School Downtown* details, the Boston school system was, for generations, homogeneous to a stifling degree. There was a shared set of backgrounds and attitudes. To rise anywhere within the administration, one usually had to have attended Boston State Teachers' College or Boston College. Inordinate emphasis was placed on politeness, order, and submissiveness — traits all linked to an authoritarian system. At 15 Beacon Street, long the encrusted administrative headquarters of "the system," "the McDonoughs," as Schrag described it, "spoke mainly to the O'Learys, the Caseys, and the Hogans, directing the work of 68 Sullivans, 61 Murphys, 21 Lynchs, 18 Kelleys, 14 Kellys, 25 Walshs, 30 O'Briens, 40 McCarthys, 22 Dohertys, 21 McLaughlins and some 3,700 teachers and administrators, most of whom are Irish." Innovation, not surprisingly, won few points. Gradually, even many Irish began to realize that something must be done about their humdrum, deteriorating system.

Enter Judge Garrity, called by opponents of desegregation "the Scourge of Boston," and by others a "Profile in Courage." The simple truth is that Judge Garrity had no choice over what he did. The factual case developed by lawyers for the black plaintiffs (one of whom, J. Harold Flannery, was an Irishman) was irrefutable and overwhelming. This was not just a soggy system with a little too much parochial Irish flavor needing a clean-up. Judge Garrity found that the evidence "established that the school authorities had knowingly carried out a systematic program of segregation affecting all of the city's students, teachers, and school facilities and had intentionally brought about or maintained a dual system. . . ." "Dual system" was exactly the kind of language the federal courts had applied to schools in the deep South.

Segregation had been deliberately maintained in a number of ways. When new schools were constructed, they had been placed in the middle of a black or white area, rather than on the

MAURICE DeG. FORD, *a Boston lawyer, teaches law and psychiatry at Harvard University.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

border to facilitate integration. When white or black schools became overcrowded, portable classrooms were erected right outside them to contain the races. School district lines were gerrymandered to create white and black schools rather than mixed schools. Open enrollment, when first proposed, was generally thought to be an aid to integration because it would enable black pupils to attend previously white schools. In practice, however, open enrollment was perverted to help white students escape from schools with a racial composition not to their liking. Teacher hiring practices discriminated against blacks, and what few blacks were hired tended to be relegated to black schools.

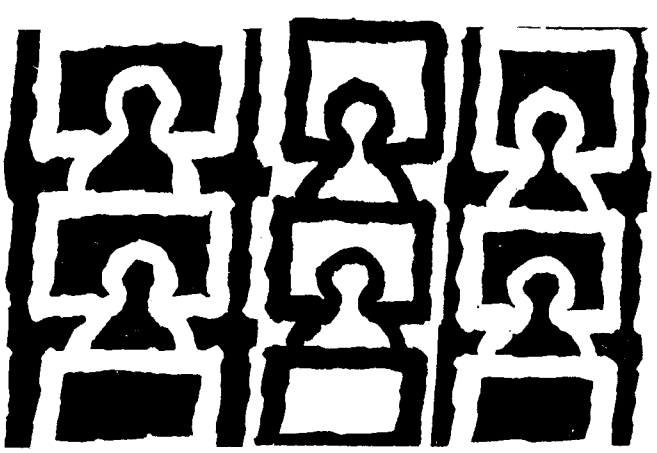
The Constitution required desegregation. The question then became how to go about it. Certainly, in retrospect, Judge Garrity seems to have made a mistake in integrating black and lower-class Roxbury with white, fiercely defiant, and lower-middle-class South Boston as his first order of business. This may have made symbolic sense in terms of breaking down long-established barriers, but it made little sense otherwise. Not only was there the much publicized violence (in-school stabbings and the pulling of a black out of his car and attempting to kill him when he inadvertently drove through the streets of "Southie" in October, 1974); the much heralded *Coleman Report* on public education contended that integrating lower-class students of any race led to educational disaster. Coleman argued that students coming from academically motivated homes were the most important ingredient for learning.

TEN YEARS later, perhaps the best news is that there is little news, as far as racial violence is concerned. Of course, there are occasional skirmishes in the boys' and girls' lavatories, but tension has subsided to a remarkable degree. In addition to ordering busing, Judge Garrity tried a number of innovations to bring about equal educational opportunity. One of these was the concept of "magnet schools," each of which was to have additional resources and a theme: the arts, engineering, foreign languages and cultures, and the like. The support of colleges and universities in the educationally rich Boston metropolitan area was enlisted, with each institution linked to a particular school district. Harvard, for example, is working with staff and students at Roxbury High School. Many of Boston's major corporations agreed to help as well by providing training, in partnership with the schools, in technical, job-entry skills, and through employment. Citywide parents' councils were also created to monitor the desegregation process and to give a diverse group of parents access to a system formerly dominated by insiders. Although the parents' councils, often highly critical, have sometimes been a thorn in the side of the school superintendent, increased parental involvement in the schools can be a training ground for leadership and eventual elective office.

It is perhaps too early to assess the effect of these innovations. Severe cuts in funding, largely beyond the school committee's control, have limited how much the magnet schools can achieve. One school, the Umana, envisaged as a citywide science center, has not been able to attract the quality of students it had hoped. But partnership with universities and businesses shows great promise, especially since an infusion of both talent and money can come from them. Recently, the John Hancock Mutual Life Insurance Company, one of Boston's largest employers, gave a grant of $1 million dollars to assist students in Boston's neglected middle schools, which enroll young people just entering into adolescence, in order to try to get at the drop-out problem early. Hancock's partnership with largely black English High School, particularly in finding jobs for students, has been described by the *Boston Globe* as "a model of cooperation between the public and private sectors." That other businesses, such as the Bank of Boston, are also donating large sums to the Boston public schools is an important vote of confidence in the system. Such partnership between business and inner city schools is, in the long run, crucial, for Boston or any other large city. Boston, recently rated as the second most attractive city in the country by an influential survey, depends on high tech industry. Unless its public schools can provide a ready and continuing flow of talent for such industry, Boston's fortunes will suffer. Business is apparently starting to realize this.

What has happened to the students who were forced to undergo the early years of school desegregation? Our evidence, as yet, remains anecdotal. In *Children of Crisis*, Robert Coles, writing about the early years of school desegregation in the South, found the experience to have been "a vale of soulmaking" for many students, who emerged from the ordeal surprisingly healthy and stronger. But for students polled in 1984 by the *Boston Globe*, the results do not seem nearly as happy. To mark the tenth anniversary of Judge Garrity's decision, in June 1984, the *Globe* published a short series of articles attempting to survey what changes had taken place. The titles of the articles are instructive: "A Long Road Traveled and a Long Road Ahead," "Yesterday's Students — A Sense of Loss and Survival."

One of "Yesterday's Students" is Denise Pruitt-Pope. Black, she entered Hyde Park High, one of the persistent trouble spots, as a freshman in 1975. Her mother was one of the original plaintiffs in the school desegregation case. Denise recalls that her mother marched "because she believed in quality education. And if desegregation would do it, she was all for it." But when Denise herself got to school, she found



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

out that it did not quite work that way. There was continual shouting and fighting in the corridors. As for the teaching — "I wasn't taught anything about writing papers. My math teacher was totally intimidated by the black students. I got A's in algebra and I didn't understand it. He just gave me and other black students A's just because we were in class." Troy Norris, a black student enrolled at South Boston High School, said that it took him over two years to get rid of his uneasiness and suspicion: "I had a lot of mental scars because I didn't trust anybody. When people were nice to me, I thought there was a catch to it. . . ."

Joseph Farina is another veteran of The Battle of South Boston. White, and now a twenty-five-year-old bartender for the Bayside Club at Southie, he had been a star athlete in grammar school. But when he went to South Boston High after the beginning of desegregation, most of the fans were gone. "You get upset when *they're* going to school with you and your best friends aren't. High school is supposed to be the best time of your life, but it wasn't. We got gypped." The feeling of getting "gypped" continues today. Farina wants to work for the Boston Police Department or Boston Fire Department or even the transit system. He has taken the tests and scored well. But because of court-ordered affirmative action, he is dubious about his prospects. "Is it all our fault that blacks didn't get an education? It's like civil service. We suffer because they have to catch up. All the good, lifetime jobs are gone. Just because it happened to them a long time ago." Not all the white responses are like that, but they make up a substantial percentage of the *Boston Globe*'s sample.

"We suffer because they have to catch up. . . ." The problem is that Joe Farina is right. "That Garrity" and his liberal friends are castigated because they went to places like Harvard Law School, live in the suburbs, and send their children to private schools. The fact that Arthur Garrity also graduated from Holy Cross (like a good Irish Catholic) and actually sent his children to public schools (albeit in Wellesley) does not absolve him. Teddy Kennedy is the one who sent his children to private schools. In 1975, when bumper stickers reading "Southie is my roots" and "Bus judges, not people" seemed to be everywhere, residents of quiet Beale Street in suburban Brookline, the birthplace of John F. Kennedy, awoke one morning to see emblazoned on the pavement "Bus Teddy!"

Judge Garrity may have had very few legal options in ruling as he did. But Joe Farina and his buddies have very few options, too. They did not cause segregation of blacks in the Boston public schools. Indeed, much of the long history of discriminatory acts by the Boston School Committee took place long before Joe was born. Yet Joe and company have had to suffer the consequences. High school and high school athletics are, indeed and sadly, "the best time of life" at Southie. Very few from "Southie High" go on to college. One need only drop in at the Bayside Club bar to see the potbellied letter sweaters of men in their forties and fifties, continuous reminders of "That championship season."

Joe Farina's wounded aspirations reflect the cries of firefighters in Memphis and police in Boston who feel aggrieved by federal court "affirmative action" decisions. Courts and commentators (as recent articles by Charles Murray and Derek Bok in *The New Republic* indicate) are still wrestling hard with the question of the impact of remedies for past discrimination on individual versus group rights. Our law must still grope for a way to make the solution fully fair for all concerned — a far from easy task.

IF ONE WERE to stroll into the cafeteria of South Boston High School today, the scene would be almost unrecognizable. In 1973, "Southie High" contained 2,200 students, almost all of them white. In 1984, only 822 students attended, 43 percent black, 28 percent white, 15 percent Asian and 13 percent Hispanic. The level of daily racial conflict has decreased; the metal detectors at the entrance are gone, along with the police dogs. Student prejudice now seems focused, in the good old immigrant tradition, on the latest arrivals, the Cambodians. But academics at Southie still have a long way to go. In 1983, tenth-grade students were in the twenty-second percentile in reading and the twenty-eighth percentile in math on the nationwide Metropolitan Achievement Test. Throughout the city, a very high proportion of those who enter the ninth grade fail to graduate from high school.

In Boston, under Judge Garrity's prodding, there has been a great change in the composition of the teaching and administrative staffs of the schools. For sure, the McDonoughs still

THE DEPARTMENT OF THEOLOGY AT BOSTON COLLEGE

Offering Masters in Theology and Biblical Studies and the Ph.D. (in a Joint Program with Andover-Newton Theological School) in Systematics, History of Christian Life and Thought. Christian Ethics and a minor in Bible.

RESOURCES OF ONE OF THE LARGEST CATHOLIC UNIVERSITIES IN THE US

CENTER FOR LONERGAN STUDIES

CROSS-REGISTRATION AND ACCESS TO LIBRARIES OF THE BOSTON THEOLOGICAL INSTITUTE

FINANCIAL AID

FACULTY

Mary Boys, S.N.J.M.
Stephen Brown
Lisa Sowle Cahill
Francis Clooney, S.J.
Mary Daly
Robert J. Daly, S.J.
Patricia DeLeeuw
Harvey D. Egan, S.J.
J. Cheryl Exum
Michael Fahey, S.J. (Visiting)
Ernest L. Fortin, A.A.
Thomas Groome
Charles Hefling
A Brandt Henderson
James Hennesey, S.J.
Edward Kilmartin, S.J. (Visiting)
Philip King
Fred Lawrence
John McDargh
David Neiman
James O'Donohoe
Pheme Perkins
Susan Praeder
Louis Roy, O.P.
Anthony J. Saldarini
Margaret Schatkin
Theodore Steeman, O.F.M.
Thomas Wangler
James Michael Weiss

Further information on graduate programs and resources contact Director of Graduate Programs, Department of Theology, Boston College, Chestnut Hill, MA 02167. (617) 552-3880.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

speak mainly to the O'Learys, but there are fewer of them. In 1974, only about 400 of 5,000 teachers in the schools were minorities. Now there are about 1,100 minority teachers out of a 4,000 total. Thirty-two of the principals of the 123 schools remaining open are minorities, as contrasted with only 5 when the judge took over.

One major change, as the Boston school system heads into its second decade of desegregation, has been in the actors. Gone is Louise Day Hicks, the "Great White Mother," who symbolized the city's resistance to desegregation in the sixties and seventies. Gone, too, is School Committee Chairman John Kerrigan, who was nearly convicted of criminal contempt by Judge Garrity for his refusal to carry out the judge's orders. The five-member Boston School Committee which, when elected at-large, rarely had black representation, has now been expanded to thirteen members, including four blacks and a Hispanic.

Superintendent Robert Spillane has also had an impact in his four recent years at the helm. He has tried to put the system on a computerized financial basis and has instituted many of the reforms recommended by black educator Ron Edmonds. These include curriculum reform, leadership by a strong principal, teacher evaluation and accountability, and strong emphasis on the mastery of basic skills by each student. My exposure to leaders in the black community convinces me that they strongly agree with this toughening up of discipline and standards.

Apparently, Judge Garrity wants to withdraw from the case sometime in 1985. There has, of late, been considerable dissatisfaction with Garrity from some surprising quarters. Much of this stems from what is seen as a too rigid adherence to maintaining fixed racial percentages in a system that cannot ever be realistically desegregated. That is, unless a metropolitan desegregation solution can be found, a result that seems unlikely given the composition of the present Supreme Court. Some blacks, reflecting black power concerns, have advocated a "freedom of choice" plan, giving blacks more control of their children's destinations, despite the fact that this option failed miserably earlier in the South. The liberal *Boston Globe*, which supported Garrity unstintingly through all the years of violence, wants him now to get out of the case and "leave education to the educators. It is getting almost impossible to please Garrity." The *Globe* and others favor more experimentation. Superintendent Spillane, in a fit of anger, accused the judge of running the schools like his "private plantation," a remark he later apologized for because of its racist overtones.

Shortly thereafter, in late February, Spillane himself, like so many of the other whites who have fled the city school system, decided to get out. He accepted a job, at a salary of about $90 thousand per year as superintendent in Fairfax County, Virginia, probably the wealthiest system in the nation and virtually all white. One of his reasons for leaving was that he needed the money in order to pay the college tuition of his younger children. Another reason was that the upper-class parents and school board were more cooperative, a contrast to the constant rocking boat that is Boston. He hopes to make the Fairfax, Virginia system "a model for the nation." *Sic transit gloria*, the Andrea Doria.

The search for a new superintendent for Boston has already begun. A committee has been appointed. Yet, even now, dissension continues. Minority members of the school committee feel that the search committee does not contain a sufficient number of minorities. Some favor a black superintendent for a now black system. Perhaps these conflicts are the inevitable price democracy pays for more representative government.

Music

REDISCOVERING BACH

A VISION OF CHURCH MUSIC

THE THREE-HUNDREDTH anniversary of Bach's birth was anticipated by an extraordinary celebration in Batell Chapel at Yale University: Thirty-three brief chorale preludes, recently discovered in an old notebook in the Yale music library and believed to have been composed by Johann Sebastian Bach, were given their first modern performances on the chapel organ. These "new," or previously unknown, preludes were discovered last year by Christoph Wolff, chairman of the Harvard Music Department, in a two-hundred-year-old collection of organ music, copied by hand in the mid-eighteenth century by a musician connected with Bach's predecessors.

The notebook in question had been in Yale's library 110 years, but no one noticed that among the thirty-eight preludes attributed in the source to J.S. Bach (out of eighty-odd pieces in the document; most of the others were attributed to Johann Michael Bach, Sebastian's father-in-law, and Johann Christoph Bach, his uncle) thirty-one were completely unknown and two were strikingly different versions of previously known preludes. Wolff, a top-ranking Bach scholar, had made another major Bach find just a few years ago; fourteen canons on the ground bass of the *Goldberg Variations* had gone unnoticed for two centuries in the back of Bach's own printed copy of the *Variations*. Wolff says he believes the attributions to Bach in the Yale manuscript are accurate, partly because all the known works in the document, by Sebastian Bach and others, are correctly identified.

That Sunday at Yale was a day for the media as well as for the musicologists. Connecticut Public Radio picked up the afternoon recital (which was repeated in the evening), and the area was crawling with reporters, critics, musicians, music lovers, curiosity seekers, and sensation mongers. The head of the Yale music library, Dr. Harold Samuel, was heard to say that next time they found something like this they would keep it quiet.

The thirty-three pieces in question were conventionally

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

dubbed "chorale preludes," a term which implies that they were designed as organ introductions to the congregational singing of a chorale or hymn. But many or most of the "preludes" turned out to be "organ chorales," which were played as an organ break between stanzas of the lengthy Lutheran chorales of Bach's day. Many of the thirty-three new preludes would sound rather rude and abrupt if played as an actual prelude, but they would do well to revive momentum after the fifth or sixth verse of a flagging hymn.

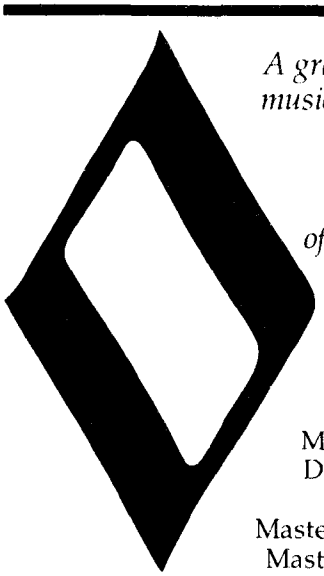
All these pieces were based on classic chorale tunes already old by the beginning of Bach's career, but Bach's ways of presenting, embellishing, or characterizing these tunes varied greatly. Some of Bach's variations were simple statements of the tunes in slow tempo played over a delicate contrapuntal accompaniment. For others he ornamented the tunes almost beyond recognition, in the manner of Italian opera singers or French harpsichordists of the late baroque. Still others became miniature suites or partitas, to be used as a separate prelude movement before Bach presented the chorale, or presented the chorale more than once with variety of treatment.

Performed as one recital at Yale, this was rather stiff medicine, sweetened though it was by trombonists and choristers who primed us with a few of the original chorale melodies just before they underwent Bach's elaborate treatment. And no doubt organists John Ferris and Charles Krigbaum played the preludes with more regular rhythmic phrasing than a baroque cosmopolite, such as Bach, would have used. Certainly the chapel organ was modestly colored by comparison with German instruments of Bach's time.

Nevertheless, the occasion provided a core sample of musical and devotional life in a couple of small Saxon towns during the first decade of the 18th century (Wolff dates his discoveries to the earliest years of Bach's career as an organist). The ardent, pleading tone of some of the melodies, greatly heightened by subtle harmonics and textures written into the preludes, can create a strong cumulative effect on the listener. Bach knew about this effect; he called it *Affekt*. The louder, roaring pieces reflect devotional ardency, too, as well as the frustrations of a first-class musical mind stuck in a village where there was nothing to do but get into trouble over trifles (such as the time Bach was formally reprimanded for taking a young woman into the empty church so he might play for her). In some of these new pieces we may detect the struggle of an organist, who already is a genius at improvisation, to discover how much of his own keyboard action he can write down in musical notation. Some of these chorale preludes certainly imply a kind of improvisatory articulation that is very difficult, or perhaps impossible, to convey on paper.

Despite the cultural gaps and struggles with musical communication, the Yale recital left the listener with an unmistakable sense of Bach, the Christian teacher through music. If there is a drama in his life, as we view it from hindsight three hundred years later, it is his wrestling with this vocation. From his first organ jobs in Arnstadt and Muhlhausen, where the "new" preludes probably were written, Bach went to a ducal court in Weimar, where he played chamber music in concert-social settings as well as organ music for the chapel. This variety was invigorating to him, and he poured out most of his greatest organ music during these nine years.

Then Bach went to the court at Coethen, a Calvinist strong-



A graduate center where musicians and ministers prepare together for vital leadership in congregations of all denominations.

Degree Programs:
Master of Music
Master of Musical Arts
Doctor of Musical Arts
Master of Divinity
Master of Sacred Theology
Master of Arts in Religion
Dual Degree:
Master of Music/Master of Arts in Religion

Yale Institute of Sacred Music

The Institute provides an environment of support for the serious study of music, the arts, liturgy and theology as these disciplines relate to one another and need to be held in creative tension.

Students apply through the Institute of Sacred Music for a degree program at Yale Divinity School or School of Music which includes course work in both schools and in related graduate departments. Courses of study are structured for the individual needs of each student while stressing the integrity of theological and musical disciplines.

Address inquiries to: Yale Institute of Sacred Music
409 Prospect Street
New Haven, CT 06510
203 436-2915

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

hold where organ music was not needed, to write and perform chamber music. This tour of secular duty also was invigorating: this was when the *Brandenburg Concertos* were written, and Book I of the *Well-Tempered Clavier*, and the Suites for Unaccompanied Cello, and the Sonatas and Partitas for Unaccompanied Violin . . . and the much more.

Nevertheless, when a major church position opened in Leipzig in 1723, Bach went. True, the cantor of St. Thomas was one of the regional powers of the music world, and the salary it paid was needed by a man with a large and growing family. But there was something more: the chance to make a real difference in the field of church music. And for Bach, that field needed defense, if not thoroughgoing reform.

BY THE third decade of the eighteenth century, the German baroque music tradition was beginning to erode as currents flowed in from France and Italy, bearing simpler, lighter melodies with simpler, lighter textures to go with them. The base of support for music was just beginning to shift from court and church to the bourgeois household. There, parlor lessons and musicales whetted the appetite for secular concert-going, and the new, lighter style of music was growing up to meet this demand.

Bach was not impressed by the new trend — "pretty little tunes," he once remarked — and seemed to see this development as a threat to church music's capacity to convey deeper meanings.

Whatever his precise motives, Bach threw himself into the job of providing music for his four churches in Leipzig with an energy that now seems almost superhuman. It has been discovered in recent years, through identification and dating of watermarks on manuscript paper, that almost all of Bach's church cantatas — of which more than a hundred survive, and he is believed to have written more than three hundred — were written in the six years between his arrival in Leipzig and 1729. If true, this means he averaged about one a week, with several passions and motets thrown in for good measure.

But in these cantatas and passions is the core of his Christian teaching, expressed through the old Lutheran chorale and all the contrapuntal might of the German tradition. French and Italian means and forms are there in abundance — the later cantatas are really little Italian operas, mini-dramas of crisis and redemption, in form — but these influences are used to deepen the German musical and devotional tradition.

By 1729 Bach seems to have realized that the city fathers of Leipzig, who controlled his budget, were not going to give him the resources to make his reform of the musical liturgy convincing enough to spread it throughout Lutheran Germany. He could continue to work in Leipzig, and did until his death, but he was not going to have enough first-rate singers and instrumentalists to do full, convincing justice to, say, the *St. Matthew Passion*. So he relaxed, convinced he had given his best try, and let the new melodic wave pour in as the musical component of the Enlightenment — which it did, not least in the music of Bach's influential composer sons, Carl Philipp Emanuel and Johann Christian.

Bach stopped composing for the church, except for a few completions and revisions — he had written enough to last Leipzig for his lifetime — and took a sideline job as director of a private musical club for which he provided some secular music (most of his extant harpsichord concertos came from this project). In his last decade, the 1740s, Bach devoted much time to mysterious, mystical music of a private, secular sort, such as the *Goldberg Variations* (and canons), the *Musical Offering*, and *The Art of the Fugue*. (The *Mass in B-Minor*, also composed in this period, really belongs among these works. It was conceived as an anthology rather than for performance as a single whole.)

One has to be a little bit struck by the surface parallel between Bach's view of Lutheran music 250 years ago and that of many Roman Catholics today about the contemporary liturgical situation. There are differences between these two situations, but there are haunting similarities. In our time people labor in churches to hold back incoming tides of easy melody — Theodore Marier at St. Paul's church in Cambridge, Massachusetts, comes to mind, although there must be others.

Is there a possibility for an ecumenical church to use some or all of the pieces of Bach's achievement as the basis for musical liturgy? One is tempted to dismiss the idea with the thought that if it wouldn't work in 1730, it sure-as-shooting won't work now. But in the past few years Catholic churches have adopted the Protestant hymn and the Lutheran chorale as their own to a remarkable degree (many of these hymns and chorales mediate between the poles of chant and ballad). Careful study and clever demonstration of the musical roots of the chorales in Gregorian and folk melody may be a fruitful avenue for further work in this direction.

Of course, the Lutherans have never lost the central chorale tradition. I do not know of any Lutheran church in this country that actually uses Bach's hymns, preludes, and cantatas in the way his own churches did; that would involve preaching the sermon in the middle of the cantata, and there are tricky problems of changed lectionaries, and of the many cantatas that were lost, etc. But one Lutheran parish, Church of the Holy Trinity in New York City, frequently performs Bach cantatas on Sunday afternoons as part of a vespers service, with sermon, which is an appropriate setting for these devotional masterpieces.

If Bach did not succeed in turning back the Enlightenment, still he did succeed in strengthening the Lutheran churches more than he may have realized. William Lazareth, Pastor of Church of the Holy Trinity, says that Bach's synthesis of the diverging orthodox and pietistic tendencies among Lutherans in his time, by using formal traditional means to create strong emotional effects in his music, has been a strong force for Lutheran unity in the succeeding centuries.

If we Catholics attend to Bach's teaching, and study the musical and doctrinal common grounds we have with him, Bach may yet do much of the same for us as well.

DAVID B. NOBLE

(David B. Noble's last music column appeared in the March 22 issue of Commonweal.)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Screen

TWO HAMS ON WRY

WOODY ALLEN & MICHAEL PALIN

WOODY ALLEN has often seemed too narrow for my taste. His sole subjects, he once said in *Sleeper*, were sex and death. He modified this to *Love and Death* in another film, and perpetually modified it to include his own Little Big Man ego in almost everything else. Of course, Allen has some other subjects: Fellini, Truffaut, or Bergman, and how he does or doesn't resemble them in his self-appointed role as the High European Tradition Flatbushed and Schlemieled. No one represents the *culture* of films in America more than Allen, but he has too frequently exercised his cinematic craftsmanship in an annoyingly cerebral fashion, as if we really should care about his importation of the mock-heroic of perpetual failure. Last year, in *Broadway Danny Rose*, Allen returned to his vaudeville roots, and produced some mildly amusing comedy that even managed several locales outside New York City. Allen's Mecca, after all, is *Manhattan*, where he also finds his most appreciative audience. Most of the time, I am suffocated by the insiderness of his art and their cheers.

In *The Purple Rose of Cairo*, however, Allen has finally earned some of the hoopla surrounding his other releases. Although he has written and directed the film, he doesn't appear, and perhaps has discovered salvation in not centering the film on himself but on a genuinely beautiful loser. Liberated from narcissistic masochism, he imagines his way into another life, and even unites knowing and feeling. The film is wittily based on an insider joke on movies, but it breathes a wider, more expansive emotional atmosphere than any of Allen's previous films. Widening his scope, Allen has created sublime sentimental comedy.

Woody Allen's Beatrice is Mia Farrow, who played the foil to his own Broadway Danny Rose as a marvelous New Jersey gun moll. Now she dominates *The Purple Rose of Cairo* with an equally compelling performance of a completely opposite kind. Farrow plays Cecilia, a young woman as sweetly sibilant as her name -- involved in a bad marriage, inept as a waitress, and in love with the movies. It's the Depression, when films deeply fed the need to escape modern life, and Cecilia swallows them with wide-open, hungry eyes. Thus, in Allen's hands, Cecilia becomes a classic American dreamer, a domestic Bovary — an inversion of his own highly comical treatment of Flaubert's heroine in the short story, "The Kugelmass Episode." In Allen's fiction, Emma comes out of the novel to make mischief for one would-be lover/reader, Irving Kugelmass. In the film, Cecilia's frequent attendance at the local movie finally provokes one of its leading characters to love her, then to leap off the screen to woo. The premise of the action in *The Purple Rose* may be absurd, but its execution is perfectly carried through by the way Allen maps the madcap consequences and Farrow keeps her naif face straight. "I met a great man the other day," she tells a friend. "He's fictional, but then you can't have everything."

Normally I am bored by — even suspicious of — art about art, the self-referential absorption of poems on poetry, novels on novelists, and films about filmmaking. To adapt the conclusion of Swift's satirical masterpiece on trends in modern writing, *The Tale of the Tub*, such reduction of imagination represents "the ghost of wit, delighting to walk after the death of its body." In *The Purple Rose of Cairo* — after some marvelous scene setting, by cinematographer Gordon Willis, of a Depression winter with abandoned factories, empty amusement parks, and motionless trains — my heart sank when Cecilia's hero first came off the screen and I sensed the onset of "theory of fiction." Fortunately, however, Allen coordinates his inside moves, and his knowing playfulness with filmic conventions, with a continually compelling human story.

The hero of Cecilia's beloved movie is Tom Baxter (Jeff Daniels), compelled to enter real life by the sight of Cecilia's big beige eyes. His offscreen caper provides the cue for a fine set of zany complications. His onscreen film, the title of which is the source for Allen's, is a typical thirties blend of adventure and high life. Baxter, a pyramidologist, is lured to Manhattan

WASHINGTON THEOLOGICAL UNION
AN IDEA THAT WORKS

A ROMAN CATHOLIC SCHOOL FOR MINISTRY

Offering graduate degrees and continuing education opportunities to priests, religious, and lay people

For Catalog or Brochures contact:
Rev. Gary O'Brien, O. Carm.
WASHINGTON THEOLOGICAL UNION
9001 New Hampshire Ave.
Silver Spring, Md. 20903-3699
(301) 439-0551

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

by touring socialites (Van Johnson, Ed Hermann, Zoe Caldwell). When Baxter skips out on their night at the Copacabana, the high-livers are left with nothing to do except play cards and wait, inaction that sends the movie audience into rages. Producers and studio lawyers fret over the possibility of Baxter's rebellion spreading. What if all their characters flee? Accordingly, they order Gil Shepherd (again, Jeff Daniels), the *actor* who played Baxter in the film, to track the character down and bring him back "alive."

But Baxter the character enjoys too good a life. He gorges on popcorn, spends fake money like mad, and discovers to his delight that kissing Cecilia doesn't end with a fade-out. Daniels (formerly the unfaithful husband in *Terms of Endearment*) provides excellent light comedy as he prowls the streets in a pyramidologist's pith helmet, even more sublimely innocent than Farrow. The only clinker is a forced scene in a brothel. And as his own antagonist, Daniels as Shepherd the actor is equally convincing. Shepherd *also* falls in love with Cecilia when she praises his acting. "I worked so hard to make him real," Daniels (as Shepherd) explains of Daniels (as Baxter); "maybe I overdid it." With his aw-shucks portrait of the vapid, rising young star Shepherd, Daniels catches the essence of a real Iago; he seems *so* trustworthy. As Cecilia learns, real men don't eat popcorn.

WHATEVER happened to *Monty Python*, besides reruns, that is? John Cleese starred in the miserable *Privates on Parade* last year and his high-class loudmouth has worked well in a few radio commercials for British products, but other members of the troupe are rarely seen or heard. The exception is Michael Palin, in the mildly amusing film *The Missionary* (1982), and now in *A Private Function*, a screwball farce on meat rationing in postwar Britain. A better title would be ham-on-wry. The plot involves a conspiracy to raise a pig in secret, away from the eyes of socialist government meat inspectors, and to roast it for a special party in honor of the marriage of then Princess Elizabeth.

Palin used different talents in *Monty Python* than in films. In the televised skits, he casts a maniacal glare, combined with brazen cocksureness, to sell absurdity. His best scene is his refusal, as owner of a pet store, to take back a dead parrot he had sold nailed to its perch. "It's not dead," he protested, "it's resting." In film, Palin perfects a caricature of innocence, an understated Chaplin, permanently sadsacked by good intentions and bad luck. In *A Private Function*, Palin plays Dr. Chilvers, a chiropodist who tenderly cares for ladies' feet and who wouldn't harm a fly. To wit: he kidnaps the pig, but can't bring himself to kill it.

As in *The Missionary*, Palin again teams with Maggie Smith, the accomplished British tragedian who here portrays a perfectly comic Lady Macbeth. The only thing missing as she shrews him about the house and after the pig is, "give me the daggers." Their enemy is the stuffy Dr. Swaby (Denholm Elliot), who hates Palin for intruding on his medical turf, and who masterminds the Tory pig scam. While Swaby pursues chiropody and porcine iniquity, he himself is pursued by the vigilant Inspector Wormold, (Bill Patterson) the town's resident Big Brother and Malvolio. From a case of German measles while young, Wormold can neither smell nor taste — placing him beyond sympathy for the meat-hungry townsfolk, but also making him incapable of "smelling" them out. With this cast and these contrivances, the essence of the spy-thriller — a double chase — is hilariously turned into a bumbling "pin-the-tail-on-the-piggie."

Indeed, the film mounts a superb, suggestive, mock-heroic on what people wouldn't do for a piece of meat. In the same way Woody Allen evokes the Depression, screenwriter Alan Bennett and Director Alan Mowbray, two BBC veterans, recreate the threadbare poverty of the late Empire, when everyone — from quaint old mums to spoiled matrons and grizzled workers with red, hardscrabble faces — can't stop gorging on whatever they can grab. With only slight vulgarity, *A Private Function* becomes a Horatian ode on the gut, a genteel version of Joyce's savage satire in "Lestrygonians" of *Ulysses*. "We are not talking about pork, but power," Maggie Smith grandly declares at one point. True enough; the film is a spoof on class and respectability, those old British subjects. But its comic tone is sharpened by a hint — only a hint, mind you — of how desperate need can transform men into swine. In some ways, *A Private Function* is an impossible film to release in the year of Ethiopia, but then comedy can be forgiven for providing something completely different.

At the center of the absurd plot is Betty the Pig (so credited, although three porkers from "Intellectual Animals, Ltd." participate), and an amazing porcine look-alike, the accountant Allardyce (Richard Griffiths). Allardyce is elaborately jowled, and vested as if stuffed. He's two Peter Ustinovs, not above salvaging marzipan from his wife's toenail clippings. But when with Betty his gluttony is softened and inverted. He likes her, takes to feeding her on ginger snaps, and can't face the day of her sacrifice to the royal couple. The facial exchanges between Allardyce and Betty provide the film's real romance. Indeed, they make up its only happy couple. The irony is delicious.

TOM O'BRIEN

Kath Howell

Eden in Apple Country

The smell of apples these last hot days
ripens the almost autumn air.
In a nearby orchard, Eden approaches harvest;
earth hangs high under heaven,
forbidden but not quite out of reach.
If it rot til nothing edible remains
stink corrupts the world.
Better a wise people savor the sweet
crisp difference between good and evil,
knowing their days are numbered. Counted
like sheep they graze, dreaming
they need not sleep.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books: SPIRITED LANGUAGE

NOTHING stays put. So said Heraclitus, and after twenty-five hundred years we are beginning to learn how right he was. Neither subjects nor objects, knowers nor what they know, are fixed entities. They change, and the changes are more than ripples on an otherwise tranquil pond. Everything the human spirit constructs is an ongoing process, sluggish at times and turbulent at times, but always *in* time. In a word, historicity is the hallmark both of human being and of the human world.

Such is the context within which P. Joseph Cahill reconsiders the relation between theology and religious studies. According to conventional wisdom, there is a place in the university for religious studies inasmuch as they are objective, pluralistic, and "non-normative"; whereas theology, being confessional and thus "normative," must be shown the door. Not so, Cahill contends. In the light of the history of theology, the history of history-of-religions, and the history of the notion of historicity itself, this normative *versus* non-normative dichotomy can be seen for what it is — a red herring. On one hand, there is an important sense in which the theologians have been right all along: religion is not the sort of thing that can be pinned to a board and dissected with cool detachment. On the contrary, a lived relationship to the subject matter of religion is the very thing that makes it possible to understand religion at all. But, on the other hand, such a relationship is presupposed not only by the mental operations that theologians perform, but also by the kind of thinking that goes on in literary, historical, and comparative studies of religion. Accordingly, all four of these approaches can and ought to be included under the general rubric of religious studies. Each complements the others and cannot get along without them.

Such is the gist of Cahill's proposal. It rests on a way of specifying what religion is all about that bears some resemblance to Paul Tillich's thought. Sometimes

MENDED SPEECH

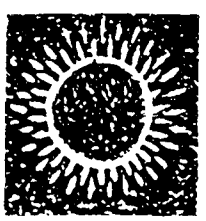
THE CRISIS OF RELIGIOUS STUDIES AND THEOLOGY

P. Joseph Cahill
Crossroad, $12.95, 199 pp.

Charles C. Hefling, Jr.

Mended Speech identifies the subject matter of religion with transcendence or ultimate meaning itself, sometimes with the human search *for* ultimate meaning. But perhaps, in a world where nothing stays put, these are one and the same: the quest for transcendence *is* transcendence. In any case, Cahill is not saying that there is some "essence of religion" that can be distilled from the many different searches and bottled for academic analysis. Since religious symbol systems are ongoing and historical, each is unique. Yet they do follow a common pattern, for being related to some sort of ultimacy is an experience all people have, in moments of theophany or enlightenment. Their desire to communicate this experience gives rise to symbolic expressions of various kinds, and these expressions are the elements of every religious tradition. Literary expressions are especially important, because by addressing and engaging the reader they can convey the experience from which they first arose. And such an engagement with one's own tradition, fully articulated, is for Cahill the precondition for understanding the symbolism of any other religion.

To speak of engagement, however, is to raise the thorny problem of objective judgments. There is more to a lived relationship with religious symbols than simply understanding their history; there is a personal commitment as well. What



Summer Session

Saint John's University, Collegeville, Minnesota
June 24-August 2, 1985

A broad program of theological education through graduate courses, seminars, and short workshops including

) Margaret O'Gara: Women in Theological Perspective
) Kevin Seasoltz, OSB: Eucharistic Liturgy
) Monika Hellwig: Sacramental Theology
) Allan Bouley, OSB: Theology of Rites in Today's Liturgical Books
) Michael Cowan: Leadership in the Christian Community
) Evelyn Woodward, RSJ: Spiritual Direction
) Christianne Brusselmans *et al*: Rites of Christian Initiation
-for Adults (co-sponsored by Forum on the Catechumenate)
-for Children

) Also Scripture and History Study in Jerusalem) Financial Assistance Available

) For complete summer brochure contact:

Assistant Dean for Students School of Theology
Collegeville, MN 56321 Phone: (612)363-2102

School of Theology
Saint John's University Collegeville, Minnesota

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

then is the cognitive status of this more profound level of involvement? Is it a matter of truth, or merely of taste? That question, as Cahill recognizes, cannot be sidestepped. He answers it by proposing that religious truth — the truth of religion, not the truth of this religion or that — is like the truth of a work of art. Those who move from understanding the history of a religious tradition to embracing what its symbols convey are not making an intellectual decision. They are wishing, desiring, imagining — especially imagining. "Creative imagination bestows meaning on the symbol. But this meaning is anything but arbitrary because there is a linguistic and literary universe as objectively palpable as any other universe."

So far so good. The next question would be, how is this literary universe related to other universes? Here *Mended Speech* runs into serious difficulties. As he heals one breach, Cahill exacerbates another. His way of closing the gap that now divides theology from the history of religions is to place them both within one realm of discourse, informed by commitment and imaginative creativity, yet not for that reason subjective or whimsical. The trouble is that in order to establish the academic integrity of this realm the mended speech of religious studies has to be cut off quite sharply from the technical language of theoretical thought. On one side of this linguistic dichotomy Cahill puts the static, unambiguous signs whose meaning lies in one-to-one correspondence and which can be linked through logic to build closed conceptual systems. On the other side he puts the moving, affective, myth-laden "tensive symbols," as he calls them, beyond which we look only at our peril.

Beneath this partition of language, however, lies a still deeper chasm. Cahill puts his finger on its source when he writes, "How one conceives knowing is very influential — indeed almost decisive — in the formation of concepts about the history of religions, theology, and the relationship of the two to the larger field of religious studies." No "almost" about it; how one conceives the process of coming to know inevitably determines how an investigation of the sort *Mended Speech* undertakes is going to turn out. That process, in Cahill's judgment, can be conceived in two ways. One of them, the "Enlightenment mentality," he finds operative today in the natural sciences; the other is "hermeneutics," which he characterizes as historicity taken seriously. But these two conceptions of knowing are not just different. Cahill opposes them. The genius of Heidegger presides over *Mended Speech* as it pits knowledge *about* things, knowledge that aims at dominating and domesticating reality through technological manipulation, against knowledge *of* things, the knowledge that arises out of engagement and participation. Instead of normative *versus* non-normative, it is a case of art *versus* science.

How this very basic contrast applies to the study of religion shows up when Cahill insists, for example, that any attempt to state the meaning of religious literature in a systematic way, by introducing technical definitions or logical arguments, can only be misguided. It may be that shifts of this kind, from a symbolic to a theoretical apprehension of scriptural meanings, have in fact occurred within the history of the Christian tradition, but if so they have been mistakes, deformations rather than genuine developments. There is only one way in which religious meaning develops, according to Cahill, and that is through "evolution in the imaginative understanding and grasp of tensive symbols." Now there is no question but that ours is an age of imaginative starvation, and by emphasizing the affective power of myth and symbol *Mended Speech* is saying something that both theology and the history of religion need to hear. One wonders, though, whether it can be heard only by silencing every echo of the demand for clarity and precision. Those who have involved themselves in a lived relationship to some particular tradition of religious symbolism can and do go on to ask for explanations of what the symbols mean and how this meaning fits in with the rest of the human world—with politics, philosophy, economics, and even with biology and physics. Are all such questions, in so far as they call for answers that go beyond symbolism to theory, illegitimate? Does asking them necessarily undermine the personal engagement that prompted them in the first place?

The issues at stake here are more than academic, but since the academy is Cahill's main concern in *Mended Speech* it is interesting to find him quoting literary critic Northrop Frye to the effect that it is the structure of the arts and sciences in a university which shows what the real world really is. The point is well taken. On that score, the dust jacket comparison of Cahill's book with Newman's *Idea of a University* is apt, in that both stake an academic claim for theology by arguing that without it any overall understanding of the real world will inevitably be distorted. But there is a big difference too. For Newman, theology was still a science, the science of God and of all things as related to God. By contrast, the theology that Cahill advocates is just one of the components in a study of human religiousness. So conceived, theology is intimately related to literary and historical

IMMACULATE CONCEPTION SEMINARY

School of Theolgy and Pastoral Ministry

SETON HALL UNIVERSITY

Two Sessions:
JUNE 24-JULY 12, 1985
JULY 15-AUGUST 2, 1985

Courses may be taken for personal enrichment, or for credit toward 3 Degree Programs:

M. Div. in Pastoral Ministry
M.A. in Pastoral Ministry
M.A. in Theology

Biblical Criticism • Gospel and Conversion • Healing Passages– Counselling • Issues in Religious Education • Christology • Theology of Ministry • Liturgical Theology • Transformations in Ministry • Prophetic Literature • Synoptic Gospels • Issues in Youth Ministry • Management of Human Resources

Some Financial Aid available
For pre-registration, write or call:
Associate Dean
Immaculate Conception Seninary
School of Theology and Pastoral Ministry
Seton Hall University
South Orange, New Jersey 07079

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

methods of inquiry, somewhat tenuously related to disciplines like anthropology, sociology, and psychology, but constrasted with and even opposed to the so-called hard sciences. In effect, *Mended Speech* endorses the split between C. P. Snow's "two cultures." Any dialogue between them, let alone reconciliation, is precluded by the fact (or what Cahill takes to be the fact) that there are two paradigms of knowing, two sorts of objectivity, two "universes." "It would be pretentious and naive," he writes, "for the scientific thought mode to hold that it encompasses all reality." True enough. Natural science's claim to be objective knowledge does not extend beyond the world of space and time. It has nothing to say about any reality that, supposedly, is infinite and eternal. But then, neither does the quite different hermeneutical thought mode for which Cahill claims equal objectivity. *Mended Speech* does argue persuasively for the meaningfulness of statements other than scientific ones. But when all is said and done, it still leaves the structure of the arts and sciences a house divided. Perhaps the unity of human knowledge does depend, as an older view of the theological enterprise held it does, on whether there is a truly transcendent reality, who creates all that is, seen and unseen, and whose existence the human spirit can truly know—not just search for.

Program for selfhood

THE SECOND SELF
COMPUTERS AND THE HUMAN SPIRIT

Sherry Turkle
Simon and Schuster, $17.95, 362 pp.

Bernard J. Verkamp

IN Eugene Ionesco's play *The Rhinoceros*, the ordinary citizen Bérenger finds himself in a town where the few people who have not already grown horns and thick skins are preparing for the inevitable extinction of humanity by busying themselves with the task of understanding how the mind of the rhinoceros works. Upon arriving at MIT as a newly appointed professor, Sherry Turkle apparently found herself in a similar situation. What she had stumbled into was the new world of the computer — that "most inflexible, desireless, rule-following of beasts," as Douglas Hofstadter called it in his 1978 book *Gödel, Escher, Bach*. The place was crawling with AI (artificial intelligence) people, who had dedicated their lives to the task of understanding how the machine can think.

For some, the metamorphosis had in fact already occurred. Turkle tells, for example, how at her very first MIT faculty party she met a young student who responded to a heated conversation about artificial intelligence by declaring: "I don't see what the problem is — I'm a machine, and I think." But MIT also had its Bérenger. Turkle says that on the morning of the very same day she had worked with a patient in psychotherapy who, for many months, had been using the image of "being a machine" to express his feeling of "depersonalization, emptiness, and despair." Describing oneself as a machine was for him, she notes, "an experience of pain." As she spent the next six years doing research for this book on how computational metaphors are used in self-reflection, her sympathies would obviously remain with this man.

For Turkle is, by her own admission, a humanist, and her book can best be described as a documentary on the survival of the human spirit in the computer age. Hers, however, is not the "minimal humanism," persisting only through man's awareness of his absurd plight, that Wylie Sypher has ascribed to the likes of Ionesco and Samuel Beckett. It is rather of a Romantic sort. What she claims to have discovered in her study of people's reaction to the new, high technology, is a "reassertion of feeling and of the ineffable."

Taking her lead from the way other scholars like Claude Lévi-Strauss and Seymore Papert have analyzed the relation between artifacts and thought, Turkle treats the computer as an "evocative object." This is primarily what she intends to suggest when, as in the book's title, she refers to the computer as "the second self." Standing as they do on the line between mind and not-mind, between life and not-life, computers, she claims, have become to modern man what animals, or, in a more dramatic way, the Wild Child of Aveyron, were in an earlier age. They are a *camera oscura* for the self, challenging us to think about who we are. In addition, by providing us with a mechanistic, computational model of the mind (as a "multiprocessing society of programs"), they threaten our sense of selfhood and its centrality to no less a degree than did the theories of Copernicus, Darwin, and Freud.

Turkle notes that in the face of this challenge, some people, like the reporters of the 1983 *Newsweek* cover story on the mind, succumb to the thought that we are all "chemistry and program." But for the people she had studied, "things are not that simple." Just as Michael

Barry University

A Catholic International University

Summer Session 1985

Courses in:
- ***Scripture***
- ***Liturgy***
- ***Religious Psychology***
- ***Pastoral Ministry for Hispanics***
- ***Jewish Studies***

Year around Master's Program

For information write:
Religious Studies Department
Barry University
Miami Shores, Florida 33161
Phone: (305) 758-3392, ext. 523

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ADMINISTRATION

Assistant Dean of the Chapel

Stanford Memorial Church is seeking to appoint an Assistant Dean of the Chapel, to begin September 1, 1985, salary commensurate with experience according to the University scale (between $20,000 and $28,000 per annum); to be a junior member of a five-member staff at the university church. A term appointment for three years, renewable upon satisfactory performance for a further two years, for a total of five years. Not renewable after five years.

We seek someone ordained in a recognized denomination, with 1) strong intellectual gifts and interests; 2) ability to discharge responsibilities promptly and reliably and get things done; 3) interest in social and political issues; 4) ability to work with people of various religions and denominations, and with those of no religious affiliation; 5) a deep commitment religiously and ethically, and able to participate readily in the worship, teaching and pastoral ministry of the church.

The tasks to be performed are: pastoral work with students, faculty and their families; administrative assistance to the Dean of the Chapel; other tasks which arise in connection with the existing activities of the church — e.g. Newsletter, Youth Group, Adult Education, worship and preaching, and other tasks which the Dean may assign.

Deadline for applications: June 1,1985. **Apply to: Vernetta Wilson, Personnel Dept., Old Pavilion, Stanford, CA 94305.**

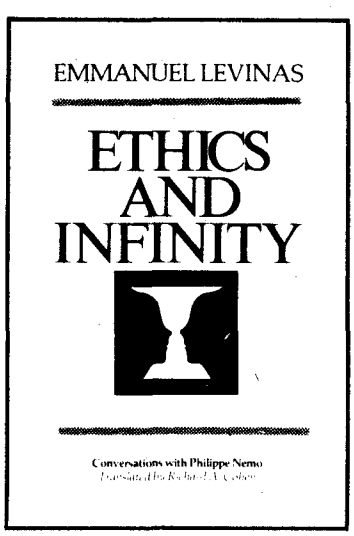
To be included: A C.V. and the names, addresses and telephone numbers of at least three references.

Stanford University

Equal Opportunity Employer Through Affirmative Action

EMMANUEL LEVINAS

ETHICS AND INFINITY



"...The best possible introduction to his work." *Le Monde*

"...a godsend for the interested laity." *Point Critiques*

Ethics and Infinity is a masterful series of interviews with Emmanuel Levinas. It ranges over such topics as the relation of philosophy to the Biblical religions, the disturbing meaning of responsibility and the nature of erotic relations.

Paper $9.50

DUQUESNE UNIVERSITY PRESS
Pittsburgh, PA 15282
Order Dept: 171 First Avenue
Atlantic Highlands, NJ 07716

Polanyi, Anna Freud, and others have found ways to reassert a self-centered view of the human over against the Copernican, Darwinian, and Freudian theories, so "even those who accept the idea that as humans they are computers find ways to think of themselves as something more as well."

To track this struggle for self-knowledge and personal survival, Turkle uses the same style of inquiry that she employed in her earlier study (*Psychoanalytic Politics*) about how France had been swept by an "infatuation with Freud" in the late 1960s. The method is called ethnography, and consists largely in the presentation of "ideal types" that are derived from observing and interviewing people involved in the culture under study. Over four hundred people, about half of them children and adolescents ("five-year-olds playing with computer games and toys" and "sophomores in high school computer clubs"), and half of them adults ("college freshmen taking their first programming course, engineers in industrial settings, and electronic hobbyists who had recently switched from building model trains to building computers from kits"), were interviewed and observed in their interaction with the computer.

Three modes of relating to the computer were detected in this way (metaphysics, mastery, and identity). Turkle brings them into focus by presenting them first from a psychological perspective as dominant themes in the chronology of individual development, and then from an anthropological perspective as dominant themes in the construction of different computer cultures. This leads to some repetition, but it also yields some fascinating results in terms of showing how people who accept the computational model of mind persist in finding ways to modify theory so as to leave room for a sense of selfhood. One MIT computer science major, for example, a devout Catholic, named Frank, is heard insisting that only a "soul" can provide the "delicate programming" needed by "agents of the mind" to account for "emergent intelligence." He talks excitedly about the day when AI will advance to the point of making a computer "that a soul would

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

want to live in." Most of the people studied by Turkle, however, are less sophisticated. When confronted by the computer as a second self, they "turn to their feelings," and describe themselves as "emotional machines." Turkle cites many examples of this, but the best is the case of a twelve-year-old programmer named David who tells her that "when there are computers who are just as smart as people," people will still be the ones "who will love each other, have families . . . and go to church."

The book may strike some as an exercise in "sentimental egoism." The author herself makes no pretense of being a philosopher. Her concern, she says, is not with the truth of theories about mind, but with the way in which they capture the popular imagination. What she reports, therefore, is primarily of sociological interest. Still, anyone interested in the traditional philosophical discussion of the relation of mind and body, and the nature of selfhood, will also find much in the book that is very intriguing.

More on Mormonism

AMERICA'S SAINTS

THE RISE OF MORMON POWER

Robert Gottlieb and Peter Wiley
G. P. Putnam's, $16.95, 278 pp.

Mary L. Bradford

THE TITLE of this book is calculated to attract the non-Mormon reader and to strike fear into the heart of the Mormon reader. The word "power" is a dirty word in most Mormon circles. The public relations image, so carefully nurtured by the church's public communications arm is that of an apolitical, worshipful body of saints who define power as the ability to act in God's name. (It is revealing that in Special Affairs Director Richard Lindsay's unfavorable notice in the Mormon *Church News*, the subtitle was deleted.) To Gottlieb and Wiley, the church is a corporate state, deeply political and, like any other comparable group, willing to lobby for its rights and its policies with muscle, money, and influence. The portrayal can only leave the keepers of the image sputtering. But the fact that these well-known historian-journalists have chosen the Mormon church for their intense three-year study is one indication that after 150 years, the church has come into its own.

It would be a mistake for Mormon leaders and lay members to relegate the book to the "anti-Mormon" shelf. Rather it should join the thoughtful company of studies that have emerged in the last twenty-five years: Thomas F. O'Dea's *The Mormons* (1957); Wallace Turner's *The Mormon Establishment* (1966); and Mark Leone's *Roots of Modern Mormonism* (1979). Gottleib and Wiley have really tried to understand Mormons without condecension. They avoid inspection of truth claims and concentrate on culture and behavior, confessing that their approach is "critical" of the church. They declare themselves to be "journalists discovering information and analyzing materials that the church leadership had no desire to make public." They describe the paranoia of church leaders and rank-and-file members who refused to grant interviews or who insisted on anonymity. They describe roadblocks raised through restrictions on documents in the church archives. Although they give credit to friendly public communications officials, they reveal that when they presented their list of twenty general authorities whose views would have lent balance to their work, they were repeatedly denied access. Finally, after much digging and patience, they were granted audiences with two members of the Council of the Twelve—the highest ruling body. Boyd K. Packer and Neal A. Maxwell provided them with a "rare glimpse of church leaders on a one-to-one basis."

The book reads well and it reads fast. The authors cover the early history of the church with dispatch and they move on to analyze the church's "secular compulsion," its economic power, its international goals, its internal organization (with an astute discussion of the little known Correlation program that disenfranchised the women). It moves on to treat racial attitudes and practices through a scathing indictment of Mormon relations with the American Indians and detailed accounts of the black "revelation." It devotes a whole chapter to the troublesome woman problem, and ends with a look at the "multiple cultures of Zion"—the varying characteristics of mainstrean Mormons as they grapple with the liberal, racial, and "autonomous" Mormons. Independents are described as a "small but distinct minority . . . wishing to explore their past yet hampered in their attempt . . . wary of the present and fearful of the future." The authors praise the church's Media Council for its role in calling off those who would censor and censure independent voices, and conclude that although the church seems monolithic and centralized, it is diverse. Therein lies the tension.

And the authors don't hold out much hope for the church's ability to withstand

CENTER OF CONCERN • SUMMER INSTITUTE

A NEW AMERICAN EXPERIMENT:
Toward A Creative Economic Future

During this week long experience, the CENTER's team will give an overview of the Bishops' Pastoral Letter, *Catholic Social Teaching and the U.S. Economy,* treat in depth the current debate surrounding it, develop some of the rich religious themes relating to work, leisure, economic life, and co-creation, and attend seriously to strategies that women and men can pursue to bring about a creative economic future.

Dates: July 14-19, 1985 Place: Catholic University of America, Washington, D.C.

For more information write: **Summer Institute, Box B, Center of Concern, 3700 13th Street, N.E., Washington, D.C. 20017, (202) 635-2757.**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tension and solve its internal problems in a way that matches its international ambitions. They prophesy a bleak future in which an authoritarian bureaucracy promotes "restrictive notions of the family" and campaigns against ERA and homosexuality, thereby becoming increasingly "torn by different conceptions of the meaning of modern Mormonism."

This book is *must* reading for Mormons and Mormon-watchers. The questions it raises about human rights, in America and abroad, and church and state political issues should be addressed. Mormons *are* a political people, drawn to power, with a strong interest in material success. Their materialism and their literal-mindedness have led them into prickly paths. It has been several years since Mormonism in all its contemporary facets has been viewed under such a strong searchlight.

It is also a disturbing book for reasons other than those mentioned above. The publishers, obviously in the name of readability, insisted the authors use the modern method of simply listing names and sources after each chapter without footnotes. Anyone wishing to check accuracy would be driven to reconstructing the research for herself. This may seem like caviling, but clear academic documentation would have made a better book. This leads me to a deeper problem: the authors are refreshingly honest in admitting to their limited access, but this does not mask the fact that limited access really does limit the power of the book. I believe it is wrong of church leaders to refuse interviews, and I believe it is wrong for them to close the archives to responsible researchers. We all suffer from such retrograde procedures. But Wiley and Gottleib have also limited themselves. Though they uncovered many important facets and were astute in their interpretations, they have deliberately chosen to stay with social and political trends to the detriment of intellectual and personal ones. Although they cover the plight of the intellectual in the church, commenting on personal problems of members of all stripes, they virtually ignore what O'Dea so tellingly pointed out in 1957: "Those who see Mormonism as obsolete, underestimate its contribution to character formation and the moral life and the importance of its strictly religious tenets in the eyes of its adherents" (*The Mormons*, p. 261).

In some way, Gottleib and Wiley fail to sound the depths. The half chapter on blacks is a case in point. After a brief account of the "mark of Cain" and the "lineage problem," they declare that the "revelation" constitutes another difficult "accommodation" like the manifesto eliminating polygamy. A closer look would have revealed that it was not an accommodation but truly a *reevaluation*, an important watershed that redirected the thinking of the church and made major changes in the lives of its members. The intellectual realignment here could lead to other theological change. It was a harbinger that might well include change in the status of women and additions to the ongoing dialogues within the ranks on aspects of church history, like the First Vision and infallibility.

The authors have apparently not grasped the full import of the commitment of young scholars within the church who are still unafraid to debate issues, young survivors who may yet rise to the top, as did Dallin Oaks and Russell Nelson, the new apostles from the worldly professions of law and medicine. Even rigid authoritarians cannot govern in a vacuum and are influenced by the dynamic people they must lead. This book discounts that dynamism when it describes independent scholars and members as wary of the present and fearful of the future. As Mark Leone and others have pointed out, Mormonism is basically creedless and given to instant revelation through its living prophets. That makes for change. Though this probably overstates the case, it nonetheless touches on an important trend.

Yes, the church *is* a corporate state, but it is more than that—it is way of life and a place of worship. It is the worship part that Gottlieb and Wiley finally neglect. They do so by design and they are honest about it, but the neglect distorts any prophecy they may make about the Mormon future.

In the end, the tone of the book seems to reflect the feelings of the tired reporters who finally grew weary of knocking at the gates of the fortress.

BRUCE BIRCH
Wesley Seminary, Washington, D.C.
on
THE BIBLE ECONOMICS AND LIFESTYLE
at
Kirkridge, Bangor, PA
June 14, 15, 16, 1985

THE COMPANY AT KIRKRIDGE
A supportive network for contemporary Christians women-men, cleric-lay Catholic-Protestant, in the search for meaningful patterns of companionship, mutual support and challenge.
For more information:
Anthony Ciccariello
520 W. Gray St., Elmira, NY 14905

In brief

ECONOMICS IN THE REAL WORLD: HOW POLITICAL DECISIONS AFFECT THE ECONOMY, *Leonard Silk. Simon and Schuster, $16.95, 298 pp.*

This fast-paced book gives a feel for the complexities of running a "mixed economy" in which economists advise, politicians decide, and the impact is shared globally.

At least one chapter is devoted to each president, beginning with Johnson. The scenario resembles a videogame: the goal is full employment, economic growth, and price stability. The ordering of these depends upon the president's political stance. As the player (president)

REVIEWERS

REVEREND CHARLES C. HEFLING, JR., *assistant professor of theology at Boston College is a priest of the Episcopal Church and the author of* Why Doctrines?

MARY L. BRADFORD *is the former editor of* Dialogue: A Journal of Mormon Thought.

BERNARD J. VERKAMP *is a professor of philosophy at Vincennes University in Indiana.*

KAREN SUE SMITH *is an assistant editor of* Commonweal.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

moves unsuspectingly through the maze on the screen, several variables pop out randomly to obstruct progress. In the real world these may be a covert war, a sudden decrease in productivity, an oil embargo, a shift in public mood, or American hostages in Iran. One by one each president tries to advance through the maze left by his predecessor. In the real world this frenetic activity heightens at election time. The bottom line, as Silk plots it since 1947, is that after-tax income accelerates in presidential and congressional election years, Eisenhower's administration being the only exception. Such is the down-to-earth relationship between economic surges and political survival.

As if all these shifts, starts, and stops were not enough, Silk pauses between administrations to philosophize on economic theory, to give us the cream off his interview with Friedrich August von Hayek of the London School of Economics, his visits with European economists, and his long waits in line to buy goods in the Soviet Union.

Fortunately, the whole eclectic assemblage is tied up in the last chapter, "What We Have Learned." One would like to hope, although this reader doubts, that we have learned even a few of the lessons Silk enumerates.

K.S.S.

Correspondence

(Continued from page 226)

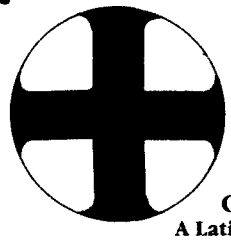
unique combination of politics, economics, and culture that has been fashioned here, under the impulse of the Gospels. *Reflections on America* is a seminal, deliberately stimulating book, inviting American theologians and philosophers to fashion a moral theory of political economy worthy of our people—a "light," Maritain says, "in the darkness."

Just the same, Doering does make two important points. Indifferent to the philosophy of economics as his work shows him to have been, Maritain continued until his death to believe in the labor theory of value and in the principle of the infecundity of money. A great deal of historical evidence tells against these beliefs of his, as well as massive volumes of philosophical and economic argument—not to mention Pius XI. A simple illustration: if all value comes from labor, and if capital (in the form of money) is infecund, why is there unemployment? Pesch and Nell-Breuning might have convinced Maritain easily on this point, had not the latter's aims in his later years been predominantly spiritual.

It is ineffably sad to see Maritain writing in 1973: "From the point of view of the economic system, the Communist solution seems better than the capitalist solution." Neither France nor China believes that today, nor can anyone who witnesses the chronic food shortage and untold hours standing in line in formerly prosperous agricultural lands such as Poland and Ukrainia. Does Professor Doering actually defend this proposition of Maritain's?

As for "A Society Without Money," Maritain was insufficiently utopian. When dreaming of a more perfect world, I would myself go further: "A Society Without Tokens." Given electronic ac-

Christology at the Crossroads



WHO DO YOU SAY?
Jesus Christ in Latin American Theology
by CLAUS BUSSMANN
German theologian and biblical scholar Claus Bussmann asks the toughest question of all, "How do Latin American liberation theologians understand Jesus and Christology?" His analysis challenges readers to reconsider the role of theology in a divided world.
192 pages Paper $9.95

NO OTHER NAME?
A Critical Survey of Christian Attitudes Toward the World Religions
by PAUL F. KNITTER
A clear and comprehensive survey on a subject which touches the heart of the entire theological enterprise. "This is first-rate creative theology . . . also written to serve as a college textbook . . . theologians will find it downright revolutionary."—LEONARD SWIDLER, Temple University
304 pages Paper $14.95

JESUS OF NAZARETH YESTERDAY AND TODAY
Vol. 1: Faith and Ideologies
by JUAN LUIS SEGUNDO
Faith and Ideologies (the first of a new five volume series) develops the key concepts of Segundo's *The Liberation of Theology*. "A must for those exploring the frontiers of contemporary theology."—ALFRED T. HENNELLY
368 pages Paper $14.95

CHRISTOLOGY AT THE CROSSROADS
A Latin American Approach
by JON SOBRINO
"The most thorough study of Christ's nature based on Latin America's liberation theology."—*Time Magazine*
458 pages Paper $12.95

JESUS CHRIST LIBERATOR
A Critical Christology for Our Time
by LEONARDO BOFF
"An excellent introduction to the basics of contemporary liberation Christology and thought, written from a position of deep faith."—*The Christian Century*
335 pages Paper $9.95

JESUS BEFORE CHRISTIANITY
by ALBERT NOLAN
"Introduces the man as he was before he became enshrined in doctrines, dogmas and ritual. Nolan allows Jesus to speak for himself."—*National Catholic Reporter* 156 pages Paper $6.95

FACES OF JESUS
Latin American Christologies
edited by JOSE MIGUEZ BONINO
A remarkable overview of Latin American christologies, which are the crux of the controversy between Latin American church activists and the Vatican. "In *Faces of Jesus* the reader will meet passionate disciples, perplexed scholars, critics, and researchers—with varying viewpoints."—JOSE MIGUEZ BONINO
192 pages Paper $10.95

Write for catalog At bookstores or from the publisher
ORBIS BOOKS Maryknoll, NY 10545

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

counting, it may well be that money and tokens *can* be rendered obsolete. Maritain imagines human beings "who retain all those weaknesses and miseries, often so atrocious, and those vices and that festering of moral evil" to which human nature is permanently exposed, even under the conditions of his "radical revolution." Still, one can dream of a society in which there is neither money nor tokens, only eye-to-eye and heart-to-heart request and response, and in which the ultimate social principle is "Ask and you shall receive." One must then begin to imagine the atrocious abuses that "all those weaknesses and miseries" would certainly give rise to, and to contemplate "those vices and that festering of moral evil" in those eyes and hearts.

Maritain is so much to be loved and honored, not because his views were logically and universally consistent throughout his life, but because he was a brave thinker, always experimenting and probing, fecund with analogies and creative intuitions. I do not claim him as a patron saint of democratic capitalism. In *Christianity and Democracy*, *Man and the State*, and other books, he was quite original in his reflections on democracy. Regarding capitalism, he began very negatively, testified to a "social transformation" he had come to discern in fact, not yet expressed in any theory he had encountered, and requested two things: both a clear account of what had already been permanently altered and a statement of the ideals and the spirit which would call forth yet further progress. Such work, which he could have done so nobly, he, alas, left to the rest of us, including, I hope, Professor Doering, whose love for Maritain is obvious.

MICHAEL NOVAK

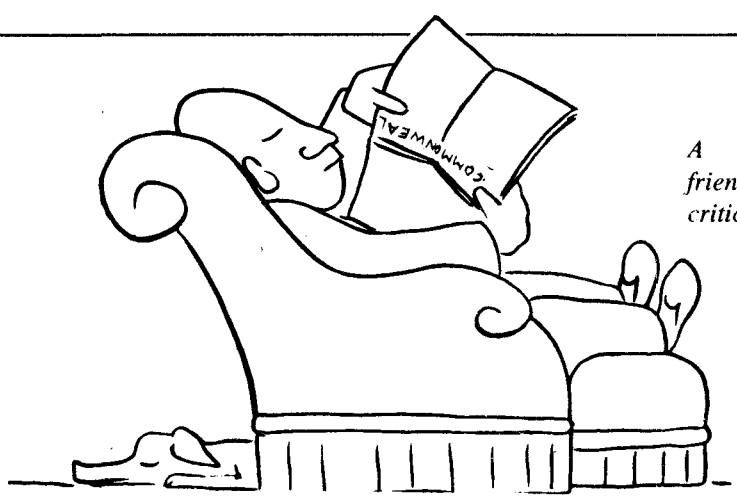
The author replies

To the Editors: I am happy to learn that Michael Novak recognizes my love and admiration for Jacques Maritain, for it was precisely this love and admiration that led me to write the article "Misappropriating Maritain." I wrote it , not to expose my "naked" master, but to expose those who pick and choose among his works to find in one or two of his books selected and truncated quotations which they then lift out of context and misuse to give pseudo-respectability to ideologies Maritain held in abhorrence.

I suggest that Mr. Novak himself follow Maritain's important principle *distinguer pour unir*, which he claims to admire, and make the necessary and evident distinctions between what I have said, what Maritain has said, and what others *may* say. In his great humility Maritain never took himself too seriously, and it was not I, but he himself who said that his last reflections on capitalism may well appear *"at first glance*, to be nothing more than the pipe dreams of an old fool" (my emphasis). I did not, as Mr. Novak states, portray Maritain as "naively utopian" nor his distinction between tokens and money as "tenuous, nor even frivolous." What I did say was that Maritain and his distinction *appear* so to some, and they did appear so to some economists to whom I showed the text.

But then this is precisely the kind of selective self-serving use of quotations for which I reproach Mr. Novak in his book *The Spirit of Democratic Capitalism*. I am no more a trained economist than is Mr. Novak, but I can read English, as I presume he can. In *Reflections on America* he has read Maritain's words: "This new social and economic regime is still in a state of becoming. They are the very first steps in a process which will require at least a century for its full development." How he can deduce from these words that the "radical revolution" Maritain called for has "already" occurred is beyond me.

Maritain was not embarrassed about what he wrote; I fail to see why I or Mr. Novak should be embarrassed either, even by his "Marxist" proposition that human labor is the sole source of value. Mr. Novak asks in disbelief if I defend Maritain's proposition that "from the point of view of the economic system, the Communist solution seems better



A friendly critic

Trial Subscription Offer

[*For New Subscribers Only*]

For the enclosed $9.00 send the next 11 issues (6 months of *Commonweal*) to:

Name _____

Address _____

City, State, Zip _____

☐ **I prefer a full-year subscription at $24** 4/19/85

COMMONWEAL, 232 Madison Ave., New York, N.Y. 10016

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

than the Capitalist solution." I knew this line would give Mr. Novak a case of the tic. But once again, he lifts a quotation out of context: "but from the point of view of social life, it is surely much worse, because of the state totalitarianism it implies and the losses of freedom it results in for the human person . . . Communism and Capitalism, neither is good, and to resign oneself to the lesser of two evils is unworthy of the human spirit." This proposition, in its entirety, I certainly do defend, as do many others.

Even if Mr. Novak's interpretation of the quotations lifted out of *Reflections on America* were correct (a condition contrary to fact, as far as I am concerned), he would still have to account for a radical change in Maritain that cannot be explained away by claiming that Maritain's "aims in his later years were predominantly spiritual" (when were they not so?) or by implying that his last years were spent in senility and dotage. I hope Mr. Novak will have the honesty to read, without his ideological blinders, the entire text of "A Society Without Money" which will appear in the April issue of the *Review of Social Economy*.

I stand by what I have written, I stand by Maritain, and I stand by those words of Aristotle that Maritain loved so much: *Amicus Plato, magis amica veritas*.

BERNARD DOERING

Too much ado

Nahant, Mass.

To the Editors: I had not intended to comment on Michael Novak's remark [February 8] that the opening pages of the Lay Commission's Letter on the U.S. Economy "spring from a suggestion of John Cort." Unfortunately, as I feared, that statement has created the impression that I was a member of the commission and share its conclusions. I was not and do not. I was invited to testify before the commission and could see no valid reason for refusing. Most of that testimony appeared in the December, 1984 issue of the *New Oxford Review*, if anyone is interested.

My "suggestion" seems to have been an emphasis on the 25th chapter of Matthew, verses 31-46 ("Feed the hungry, clothe the naked, etc.") as having powerful and profound implications for systemic changes in the U.S. economy, notably in the direction of a guarantee of full employment.

I won't say more. I'm already overexposed in your letter columns. Just that I believe the bishops are much closer to drawing the correct inferences from Matthew 25 than the Lay Commission. However, I *am* glad that the commission has begun to think about it. Those business executives could really do something to make Matthew 25 come alive.

JOHN C. CORT

Classified

RATES: 70¢ a word, one time; 66¢, three times; 63¢, six times; Classified payable with order; monthly in advance for more than three times. COMMONWEAL, 232 Madison Ave., NYC 10016.

Biblical Institute

20th Biblical Institute, Trinity College, Burlington, VT 05401, June 16-21. Faculty: Raymond Brown, Bernhard Anderson, Peter Ellis, Pheme Perkins. Write: Sister Miriam Ward.

Trees

Trees planted in Ireland for memorials, birthdays, congratulations, holidays, etc., any county in the Republic. Frameable certificate supplied. Allow four weeks. $10 per tree. Irish American Cultural Institute, 683 Osceola Ave., St. Paul, MN 55104.

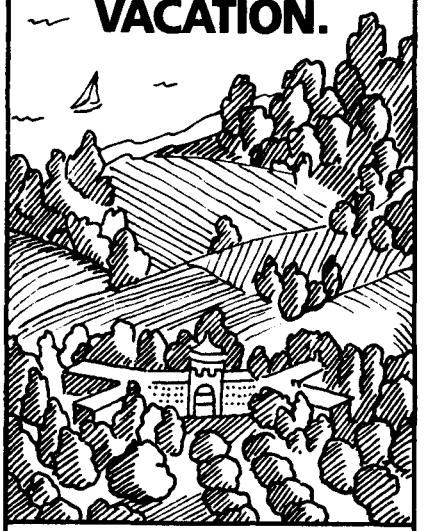
Priesthood

Interested in learning more about becoming a priest in the Missionary Diocese of Raleigh, North Carolina? Please contact Rev. John A. Wall, Vocations Director, 300 Cardinal Gibbons Dr., Raleigh, North Carolina 27606; or call, Days: 919-821-0350 — Evenings: 919-851-7949.

Religious Community

Considering Religious Life? Founded to ransom slaves, our small community of men have grounded our lives and our work of liberation in fraternity, prayer, and the Bible for over 800 years. Write Fr. Bill Axe, The Trinitarian Friars, P.O. Box 5719. Baltimore, MD 21208; or call Collect (301) 484-2250.

EARN A MASTERS IN THEOLOGY DURING SUMMER VACATION.



INTERNATIONALLY RESPECTED FACULTY AND GUEST SPEAKERS

An excellent resident faculty is complemented by summer guests that include: Rosemary Haughton, Robert Imbelli, Sekiun Koretsune, and Nancy Schwoyer.

DEGREE SPECIALIZATIONS

Students may specialize in Scripture, Theology, Pastoral Liturgy, Pastoral Ministry, and Spirituality in the Master of Arts Program.

FLEXIBLE SCHEDULES

The School offers: Fall, Spring, and Summer-only study options, three and six week summer courses, four day weeks, and day and evening classes.

COSTS THAT AREN'T UNGODLY

Rock-bottom room and board on a beautiful campus located a short walk from beaches and fifty minutes from Manhattan. Minimum tuition.

For further information, call or write: Dr. William Vendley, Associate Dean, **Seminary of the Immaculate Conception**. Huntington, L.I., N.Y. 11743 Tel. (516) 423-0499

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New Doubleday Image Books

With over 30,000,000 copies of its titles in print, Image Books offer the finest paperback editions of Catholic literature today. This Spring, the tradition of quality continues with a rich and diverse selection of new books, including Copleston's monumental *History of Philosophy,* complete, unabridged, and considered to be "the best text now available in English."*

THE WAY OF ST. FRANCIS
Murray Bodo, O.F.M. A noted Franciscan shows how this beloved saint's life and example offer special inspiration and challenge today. $6.95

THE BONES OF ST. PETER
John Evangelist Walsh. This account of the 30-year "dig" which found the bones of the Apostle Peter is both a fascinating narrative and a moving affirmation of faith. $7.95

CELEBRATING THE SINGLE LIFE *Susan Annette Muto.* "With real depth and exciting insights" *(Long Island Catholic),* this book guides today's singles to a full, rewarding life. $6.95

MOST OF ALL, THEY TAUGHT ME HAPPINESS *Robert Muller.* This widely acclaimed memoir by the United Nations Under Secretary-General and "prophet of hope" recalls years of war, moments of peace, and great lessons in living. $7.95

A PLACE APART *M. Basil Pennington, O.C.S.O.* In practical, step-by-step terms, a well-known American monk explains how to bring monastic serenity into our stressful, everyday world. $5.95

A HISTORY OF PHILOSOPHY
Frederick Copleston, S.J. A monumental and landmark achievement: the complete, unabridged *History of Philosophy* series, which has dominated scholarship in its field for more than two decades, is now available in a handsome three-volume, large-format paperback edition. Each book contains three of the original nine volumes: the first, Vols. I-III (Greece and Rome to the Renaissance); the second, Vols. IV-VI (Descartes to Kant); and the third, Vols. VII-IX (Fichte to Sartre). Many sections of this work have long been unavailable in paperback.
Each volume, $15.95
The Historical Bulletin

DOUBLEDAY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED